

# Archaeologia Cambrensis.

FIFTH SERIES.—VOL. XI, NO. XLIV.

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OCTOBER 1894.

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## VALLE CRUCIS ABBEY.

BY HAROLD HUGHES, ESQ., A.R.I.B.A.

(Continued from p. 185.)

FROM the appearance of the masonry of the walling above the level of the top of the arcade-arches in the east wall of the south transept, and of the walling of the south wall at the same level, it would seem to have been built at the same time as the upper half of the east and south walls of the presbytery. The wooden roof over the groining of the south transept chapels was evidently burnt down ; but this may have happened at a late date. The clerestory windows above it, lighting the south transept, are very small, acutely pointed lancets, each bay having a single lancet. The external corbel-table is identical with that of the presbytery, and they have both, immediately beneath them, one course of ashlar-faced stones. In the south gable are the commencements of three lancet-windows, formerly enclosed under a single arch. The jamb-stones of the enclosing arch are of similar sections to the wall-rib in the east wall of the presbytery. The external moulding of the windows consists of a round shaft between two hollows, and the internal moulding is a pointed bowtel.

In the west wall of the south transept is a lancet-window of similar detail to the upper lancets in the east presbytery wall ; but the proportion of the light

is much broader, and the arch is not nearly so acutely pointed. This window has been filled with tracery in the fifteenth century. The corbel-table, for a distance of about 8 ft. from the south end of this wall, is identical with that of the east wall of the transept, and has a similar course of ashlar stones beneath. The remainder, although having similar corbels mixed with some of another pattern, has been rebuilt.

The south respond to the north-west tower pier is evidently of later date than the pier to which it is attached. The detail is somewhat similar, but less delicate. The base is clumsily worked, and the lower member has simply a rectangular set-off. The workmanship is inferior; and the courses do not range with the rest of the pier, but are of greater depth, eight and a half courses being equal to ten of the earlier work.

The south-west tower-pier, as well as the respond just described, does not show signs of fire, with the exception of two or three stones which appear to have been re-used. Its detail differs from all the other tower-piers, and is evidently of later date. Its north respond and the base of the pier are identical in section with those of the south respond of the north-west tower-pier.

The eastern respond of this pier seems to have undergone extensive repairs at some period. The lower portion consists of fairly deep courses; but some distance above the base are fifteen exceedingly small ones which appear out of all proportion compared with those below. The carving of the capitals of this pier is of the lotos-pattern. Either the design must have been copied from those of the other tower-piers, or all the other capitals carved with this foliage belong to the date of the building of the south-west tower-pier, and were added to the older piers beneath at the date of its erection.

The arches supporting the tower have orders rectangular in section.

Together with the south-west tower-pier, a new arch

of three rectangular orders was built at the east end of the south aisle, carrying the transept-wall above. The south wall of the south aisle does not bond with the west wall of the south transept. Foundations are visible to the east and north of the terminations of these walls respectively, and probably originally supported responds similar to those of the north transept. There is, in the extreme eastern end, on the cloister side of the south wall of the south aisle, one jamb of what would appear to have been a squint, piercing diagonally the original junction of this wall with the west wall of the south transept; but the remainder must have been destroyed when rebuilding the northern end of the transept-wall. What purpose it served is uncertain.

For some height above the arch at the east end of the south aisle the walling is composed of the flattish stones. The upper portion of the raking course, which protected the junction of the south aisle-roof with the south transept wall, remains; but the lower portion, being more than one half of the whole, has disappeared, leaving no signs of its existence. Above this level the wall is of another period. It is of different workmanship from that beneath, and together with the portion of the south nave-wall adjoining contains numerous pieces of wrought ashlar stonework, evidently reused from former work. It is uncertain whether, when constructing the upper portion of the wall, the upper stones of the raking course were reset, or whether, as seems more probable, they remained *in situ*, while for some reason the lower ones were removed and replaced by the rubble walling.

In the same wall, above the raking course, is a rough relieving arch, which has been mistaken for a window-arch filled in. This work was probably rebuilt owing to the former work having given way, and the relieving arch was probably inserted in the new work as a precaution against a similar disaster happening again. The junction of the later corbel-table with the earlier one

is easily seen. The portion which has been rebuilt, though composed, in a great measure, of the older corbels reused, has intermixed with them a second pattern, and the course of ashlar-faced stones immediately below the older corbel-table is missing in the later. The lower stones, up to the level of the top of the sill, of one jamb of a nave clerestory window of this period, in the eastern bay of the south nave-arcade, remain *in situ*, but possibly they belong to an older clerestory window which has been rebuilt. The upper portions of the jamb and the arch (which is segmental) are fifteenth century work, and also the corbel-table of the small portion of the nave-wall which remains above them.

The easternmost bay of the south nave-arcade has been built up. At first sight the building up would appear to have been done at the same time as the erection of the south-west tower-pier; but a closer examination reveals a difference in the masonry, which shows that it belongs to another period. It is built up against the first nave-pier, counting from the east; but if ever a western respond existed to the south-west tower-pier, it was removed before building up this bay. It does not seem improbable that, owing to signs of settlement, the bay may have been built previous to the erection of the existing south-west tower pier; but that, in spite of this precaution, the pier had to be rebuilt, and, with the masonry adjoining, abutted and rested on this recently erected wall built to fill in the bay.

The wall separating the monks' choir from that of the *conversi* has been built up against the south respond to the western tower-arch. Of the northern half of the wall nothing remains in sight. In the southern portion, the bases of the doorway to the staircase to the pulpitum are of one of the types described as belonging to the earliest existing work of the church, and they are certainly more ancient than the respond against which the wall is built. It would thus appear that they belong to an older screen which has been reset, and probably not in its original position. The



manner in which the steps of the pulpitum would terminate, if continued, is rather a mystery.

Externally, the east end of the presbytery is ashlar-faced, and covered with a series of buttresses which are more curious than beautiful. I believe this work to be a facing, and to belong to a period at least subsequent to the finishing of the side-walls of the presbytery with their present corbel-table. It will be noticed that the commencement of the raking coping of the gable does not fit on to the projecting corbel-table below, and evidently was not designed to go with it. The outer moulding of the central lower lancet, which also is carried round the arch, was certainly intended to project beyond the face of the wall, and to act as a label. Now the surface of the wall above is level with its full projection. Buttresses are carried up between the lower lancet-windows, and their sides are curved outwards above, to give them greater width, in order that they may contain the upper lancet-windows, for which they are pierced. The whole of the buttresses are arched above, to support the higher part of the wall, which is flush with the face of the buttresses. The wrought stones are bonded very slightly into the older masonry.

The lower portion of the west wall of the church and the outer north aisle-wall would seem to have been erected at one time. I think they may be assigned to a period a few years later than any work in the eastern part of the building. Although the western responds of the nave-arcades are of the same section as the nave-piers, their bases differ both in section and on plan. Two small rolls, with a hollow between, take the place of the bold roll of the other bases, and on plan they form portions of circles round the orders instead of following the outline of the pier.

Against the north aisle-wall, and opposite the centre of the nave-piers, are groining-shafts, each formed of a cluster of three shafts. The section of their bases is similar to that of the western responds, but to a smaller scale, and the mouldings are much more delicate than

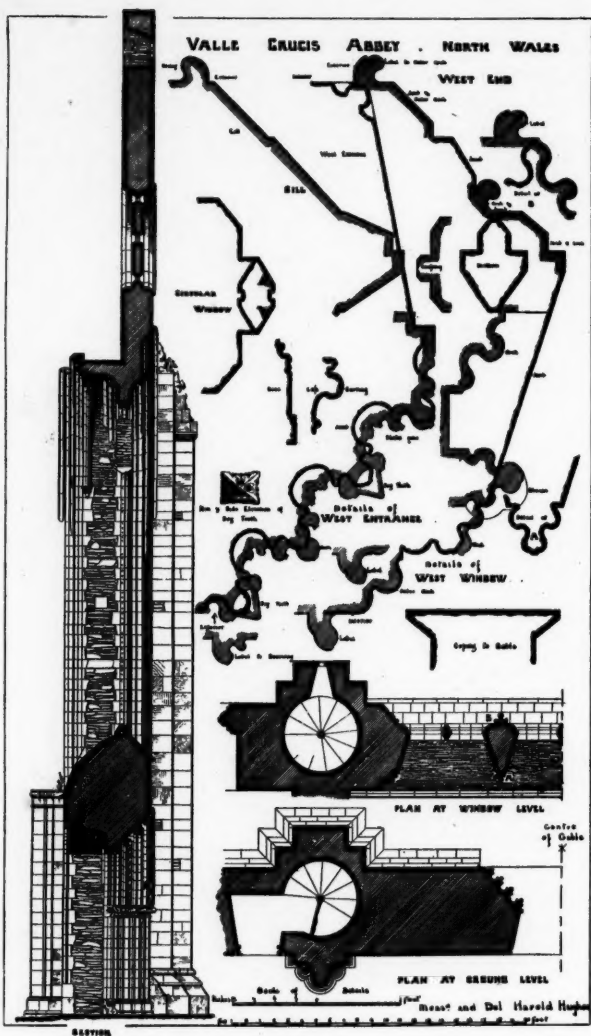
any of the previous work. The tops of these bases are level with the tops of the nave-pier bases. Each base rests on a 5-in. stone slab, with its lower front-edge chamfered, and supported on a 10-inch block of stone. The slabs on which the bases rest have every appearance of having formed portions of a stone seat running along the wall. If this is the case, there are no signs of the portions of the seat between pier and pier having been built into the wall, although they might have been built against it. The two eastern bays have each the lower stones of the jambs of lancet-windows (a single lancet to each bay), and the internal string-course beneath them. The string-course is deep and bold, and there is no other of a similar section in the church. The section of the jamb-mouldings bears a strong resemblance to those of the upper east end lancets and the window in the south wall of the south transept.

Only a few feet in height of the north aisle-wall remains; and the greater part of the internal faces of the three western bays has been rebuilt at a period when the shafts were no longer required as groining-shafts. In some cases the base only, and in others the base and one or two stones of the shaft, have been left standing; the walling being built flush across above, where formerly the shaft would have bonded into the wall.

A broad plinth with a deep string-moulding resting on it runs along the west wall and north aisle-wall, on the exterior, and is carried round all the buttresses. The ground to the north of the north aisle is heaped up to a level of about 8 ft. above the nave-floor. Recently this ground has been excavated along the whole length of the north aisle-wall, laying bare the projecting plinth.

At the west end of the north aisle was an entrance-doorway of which no wrought stonework remains; but its position can be ascertained from the plinth, which terminates at either side of the space it occupied.







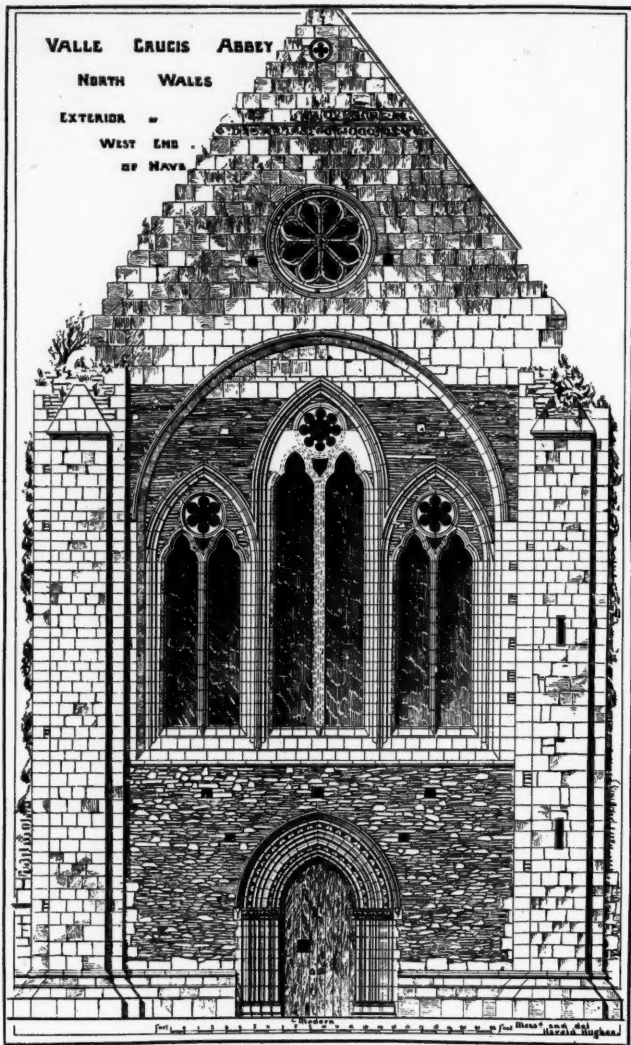
**VALLE CRUCIS ABBEY.**

**NORTH WALES**

**EXTERIOR** 29

**WEST END**

OF HAVE



The nave is entered at the west end, through a rich entrance-doorway, which I am inclined to think was not erected at the same time as the plinth, but inserted shortly afterwards. This is suggested by the jointing of the lower courses of the jambs with those of the walling, having the appearance of being thought out separately, without regard to each other. The detail of the doorway is more advanced in style than any we have yet met with in the building belonging to the thirteenth century. The jamb and the arch have each four richly moulded orders, and in the arch a very beautifully carved variety of the dog-tooth ornament is to be found. The carving of the capitals is freer, and ceases to have that angularity so marked in the earlier carving of the Abbey. The severe abacus (a relic of the former century), which has also been employed up to this period in the church, gives way to the beaked abacus, which developed into that almost universally employed in the following (or fourteenth) century. The inner order of the jamb-mouldings is modern, and also the greater portion of the internal jamb-mouldings. The internal arch and about 4 ft. of the upper part of the jambs, which are old, bear marks of fire.

Mr. E. P. Loftus Brock<sup>1</sup> tells us that Sir Gilbert Scott repaired this part of the church in 1872.

Immediately above the plinth at the west end is a course of ashlar stones, varying in height and irregular on the upper bed; and for about 6 ft. in height, at either side of the great western buttresses, above the plinth, are wrought stones, those on the north side of the north buttress extending for a distance of about 3 ft. north of the buttress. These courses do not range with the ashlar work of the buttresses. By the sudden termination in height of these courses it would seem that the work had been interrupted; and probably when next proceeded with, some portions had to be rebuilt, including the insertion of the present west doorway.

From an examination of the capitals of the western

<sup>1</sup> *Journal of the British Archaeological Association*, vol. xxxiv.



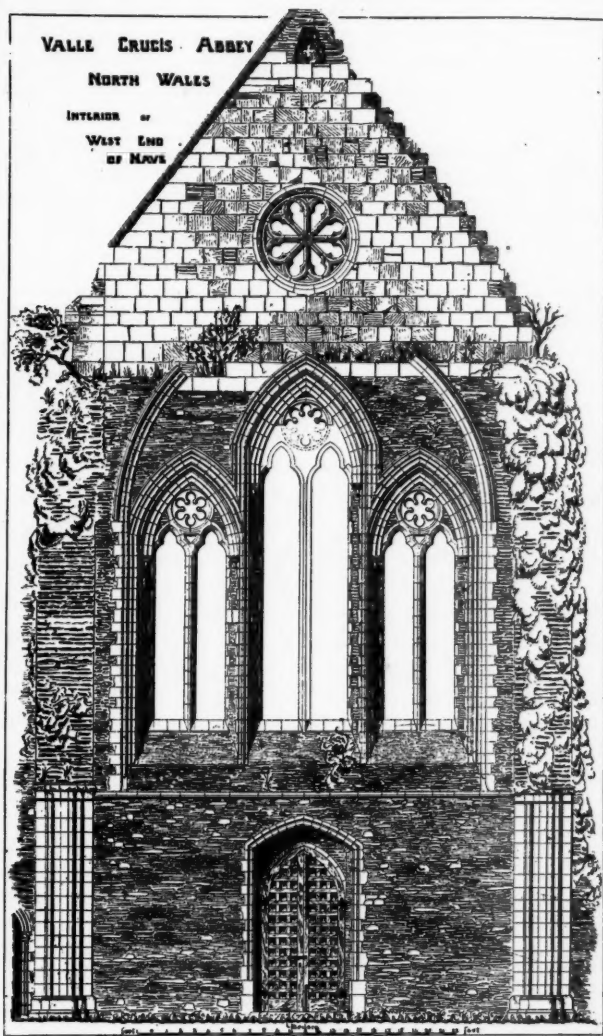
responds to the nave-arcade I am inclined to believe that they belong to a later date than the lower part of the wall. These capitals have carving of the same character as that of the capitals to the western entrance-doorway. They fit extremely badly on to the orders of the responds, and are certainly later in character. Moreover, the internal stringcourse below the great west window is level with the centre of the bell of the southern capital, but with the top of the carving of the northern. Probably the western arches of the nave-arcade were rebuilt; and when this was done, the trouble was not taken to bring the responds to one level before setting the capitals.

The great west window above the entrance-doorway is almost of perfect proportions. The design is well conceived, simple and effective, though the workmanship of the details is rudely, if not carelessly executed. This, however, is scarcely noticeable, the simple grandeur of the whole taking up the attention, except on minute inspection. The design is practically that of three windows contained under one enclosing arch. The central window is the widest and loftiest. Each window is divided into two lights by a mullion. The mullion of the central window no longer exists. The lights have trefoiled heads, and each window has a foliated circle under its containing arch; those of the side-windows being hexafoils, and that of the central window an octofoil; and of the latter, the upper half alone remains. The rear arches of each window are carried on moulded corbels. The external great containing arch has its curve broken, and evidently the upper portion has been reset at the same time as the gable above, some of the ashlar-faced stonework being inserted below the portion which was reset at the same time. The arch originally would have formed almost a semicircle. It will be noticed that the upper portion of the internal great containing arch is missing, and does not appear to have been rebuilt when the gable was added. The external sill of the window is formed entirely of wrought

VALL CRUCIS ABBEY

NORTH WALES

INTERIOR OF  
WEST END  
OF CHURCH





stones, and the sill-stones on which the internal jamb-mouldings die seem to suggest that the internal sill was also formed of wrought stones. The existing internal sill is formed of rubblework; but this may be entirely modern. The corresponding main jambs and the divisions between the windows in section differ. The external main jamb-chamfer has an attached shaft with a fillet, to answer to it, in the division between the lights. The same moulding runs round the arch, and its junction with the main jamb-chamfer is most awkward. Again, the same clumsiness is found in connection with the internal mouldings. Some of them vary in their projection as much as 2 in. between the sill-level and that of the springing. Mouldings of one section in the main jambs are humoured into that of another for the jambs of the divisions between the windows.

All the window-arches and containing arches, internal and external, have label-mouldings; and, curiously, both these and the other mouldings are of a ruder section, and less carefully worked, than those of the doorway below. Again, the mouldings of the jambs of the divisions between the lights and of the window-arches show more careful workmanship than those of the main outer jambs. On account of this difference, and of the same member varying in section, when closely examining the work, the thought has struck me that the outer jambs are earlier work, and belonged to an earlier window than the existing one.

The great western flanking buttresses to the nave are each double on plan, one rectangular buttress being placed in front of another. The outer buttress terminates in a gablet with the dog-tooth ornament worked round its base. How the main buttress behind it was finished is uncertain; and the termination, which was destroyed before the building of the fourteenth century west gable, never seems to have been replaced by one of that period, but to have remained virtually as we now see it from that day to the present.

At the west end of the north aisle is a doorway to a

turret-staircase contained in the southern flanking buttress. This staircase terminates at the level of the walk supported by the rear arches of the west window, and forming a wide set-off to the wall, which above this level is only 2 ft. 3½ in. thick.

One jamb and a small portion of the sill of a west window to the south aisle remain *in situ*. Its jamb-mouldings are of the same character as those to the large west window.

Although it is evident that the church has been subjected to the many alterations which I have attempted to describe, nevertheless they only extend over a period of a little more than half a century; for the great west window, the latest piece of work of the thirteenth century now standing, cannot be assigned to a period later than the early part of the last half of that century.

The west gable itself is fourteenth century work, and is ashlar-faced within and without. It contains a small rose-window divided into eight sections, having the same simply chamfered section on both sides, with the addition of a small moulding or label round it on the exterior. High up in the gable is a small quatrefoil light, and between this and the rose-window is the well-known inscription,—

QVIESCAT : AME

✠ ADAM · ABBAS FECIT · HOC : OPVS : N. PACE

the last two words being carved on an upper course of masonry. Mr. E. P. Loftus Brock, on the authority of Mr. W. E. Wynne of Peniarth, tells us that this Adam lived in the middle of the fourteenth century. The greater part of the raking coping on the south side is still *in situ*. The upper face is straight, but the lower edges have broad chamfers.

In the south wall of the south transept chapel is a recessed fourteenth century tomb. The slab has disappeared. The hood-moulding has carved crockets, but the carving is poor and coarse.

Between the northern chapel of the south transept and the choir the main wall has been broken away.

It seems probable that this opening was originally made in order to insert a fine canopied tomb, open both to the chapel and choir. One stone of a canopy (probably of such a tomb) is lying about close by, and it does not seem improbable that it belonged to one in this position.

Having now examined the general forms of the architecture employed in the church, and, as far as possible, attempted to ascertain the sequence of the work, we cannot pass on to an examination of the conventual buildings from it without first noticing briefly the general character of its design.

To fully appreciate the architecture of the Cistercians, it is necessary to examine the causes of the difference of their work from that of the contemporary buildings belonging to other Orders.

The difference is chiefly marked by an intense Puritanism in Cistercian work. The wonderful effect of this building, as in all early examples of the Order, depends upon excellent design and proportion alone, without the employment of statuary or anything which might be considered as superfluous ornament.

As in their daily life all that could, in the remotest manner, be considered superfluous, above the most meagre essentials, to those belonging to the Order, so in their buildings all elaborate or superfluous carving, all sculpture, and all pictures (with the exception of those of the Saviour), were forbidden. The vessels of the Monastery were even to be "without gold and silver and jewels", with the exception of the chalice and reed for Communion, which two alone might be of silver. Painted glass was not permitted in the windows, but white glass only, and "without crosses or pictures".

Many of the rules relating to the buildings are included in the "Instituta Generalis Capituli, A.D. MCXXXIV." These were printed in the late Mr. Edmund Sharpe's valuable work on *The Architecture of*

*the Cistercians.* In later General Chapters many of the older rules are included, with additions and alterations. Several important ones are found in the statutes of 1256, which have been printed in the *Yorkshire Archaeological Journal*, in a paper giving the "Cistercian Statutes" of A.D. 1256-7, with supplementary Statutes of the Order, A.D. 1257-88, edited by the Rev. J. T. Fowler, F.S.A.

It will assist us to understand the architecture of Valle Crucis, together with that of all other Cistercian buildings, if we glance at a few of the rules regulating the simplicity of the buildings and their ornaments. Amongst those relating to sculptures and pictures we find :—

"Sculpturæ, vel picturæ in Ecclesiis nostris, seu in officinis aliquibus Monasterii, ne fiant interdiciamus: quia dum talibus intenditur, utilitas bonæ meditationis, vel disciplina religiosæ gravitatis sæpe negligitur; cruces tamen pictas quæ sunt lignæ habemus."<sup>1</sup>

"De superfluitatibus et curiositatibus cavendis.—Superfluitates et curiositates notabiles in sculpturis, picturis, ædificiis, pavimentis, et aliis similibus, quæ deformant antiquam ordinis honestatem, et paupertati nostræ non congruunt, in Abbatiis, grangiis vel cellariis ne fiant interdiciamus, nec picturæ præter ymaginem Salvatoris. (Tabulæ vero quæ altaribus apponuntur, uno colore tantummodo colorentur.) Hæc omnia Patres Abbates in suis visitationibus diligenter inquirent et faciant observari."<sup>2</sup>

The Rev. J. T. Fowler remarks that the words in brackets are not included in the Statutes of 1256.

The following rule regulates the employment of gold and silver and jewels :

"Omnia Monasterii ornamenta, vasa, utensilia, sine auro, et argento, et gemmis, præter calicem, et fistulum, quæ quidem duo sola argentea, et deaurata, sed aurea nequaquam habere permitimus."<sup>3</sup>

<sup>1</sup> Statutes, 1134.

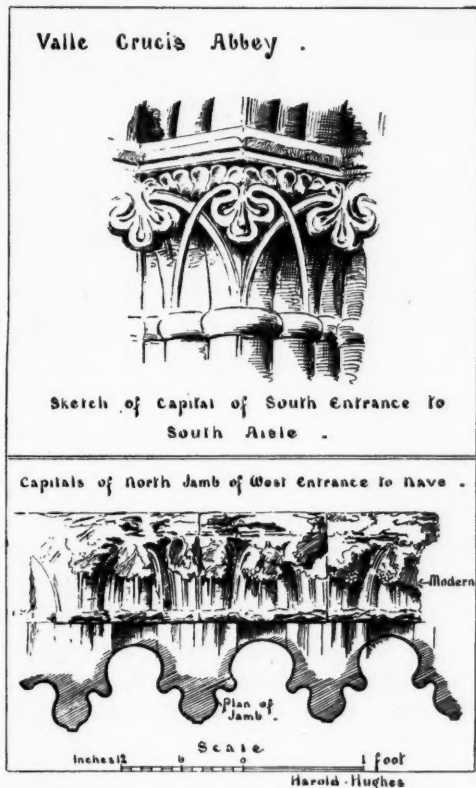
<sup>2</sup> Statutes of 1213 and 1256, with additions made in later General Chapters.

<sup>3</sup> Statutes, 1134.



With regard to window-glass we have—"Vitreæ albæ fiant, et sine crucibus et picturis",<sup>1</sup> and

"Vitreæ albæ tantum fiant, exceptis Abbaciis quæ alterius ordinis fuerunt, quæ aliter factas tempore suæ conversionis poterunt retinere."

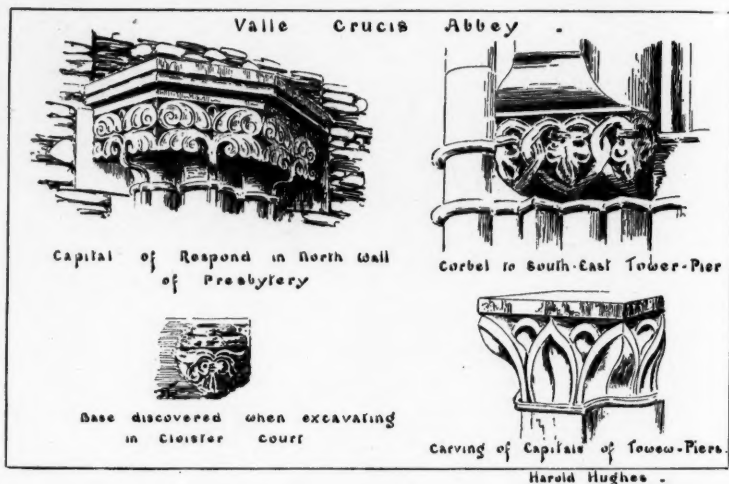


The structure of the thirteenth century church of Valle Crucis has been built in strict conformity with these regulations relating to the simplicity of the build-

<sup>1</sup> Statutes, 1134.

<sup>2</sup> Statutes, 1256.

ings. Within the church there is not a single representation of the human figure. Of carving there is nothing elaborate nor superfluous. It is restricted to the capitals (and many of these are not carved), the corbels supporting the responds of the eastern tower-arch, a few stops to mouldings, the foliated dog-tooth ornament in the arch of the western entrance, a corbelled and a detached piscina, and the apex of the label-moulding of the arch to the doorway in the screen-wall at the east end of the north aisle. Doubt-

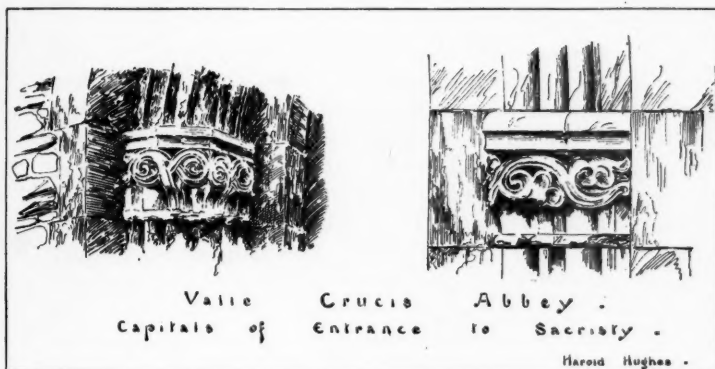


less, originally there may have been many other carved piscinae, credence-tables, holy-water stoups, etc.

The carving of all the early thirteenth century work is very simple. That of the capitals of this period groups itself into the following types: the simplest kind, somewhat resembling the lotos-leaf, of the eastern responds, tower-pier arches, nave-piers, etc.; that of simple conventional foliage, the stalks of which start from the neck below the bell, similar to those of the south doorway of the south aisle; and that of simple foliage carried round in a continuous band beneath the

abacus, as to the capitals of the sacristy doorway. The most beautiful capitals are those of the central pilasters of the presbytery.

One other type of carving to capitals exists, and is likewise found in other positions, as in corbels and stops to jamb-mouldings, consisting of a divided stalk in the shape of a heart surrounding a cluster of leaves, the stalk being joined together at the broad end of the heart, and turned inwards to support the leaves. The different forms of foliage will best be understood from the accompanying illustrations.



Of painted glass several fragments have been discovered by the Rev. H. T. Owen, the present custodian. Many of these are so far decayed that it is impossible to make out even their pattern, but some perfect pieces have been found. Those in the best state of preservation were discovered immediately outside the north aisle-windows. Amongst these fragments are the representation of a foot, several fleurs-de-lys, and many pieces of single coloured glass, for the most part blue. The remainder of the glass found was in the ground outside the eastern windows of the presbytery. All this glass, however, is much decayed. Some fragments of glass were found in their old leading. All the speci-

mens seem to belong to rather a late period ; and probably, when first erected, the windows were glazed with white glass, and it was not till the Cistercians began to set the old regulations at defiance that the painted glass was introduced.

Of the conventual buildings now standing, none can be assigned to a date earlier than the middle of the fourteenth century. The foundations of the buildings to the south and west of the cloister-court are evidently thirteenth century work ; and in all probability the fourteenth century buildings on the east side follow the general plan, and have been erected on thirteenth century foundations.

On the external face of the south wall of the south transept, 1 ft. 7 in. below the stringcourse under the window, is a row of corbels, curved on the under side, and notched above to receive a wooden plate. These, I am inclined to believe, supported the earliest wooden roof over the eastern cloister-walk. At a level about 10 ft. lower is another row, which returns and is continued along the external face of the south aisle-wall. This row, though probably belonging to an early period, would appear to be later than the south aisle-wall, as one of the corbels is inserted in the west jamb of the south doorway, in a position evidently not originally contemplated. One or two of these corbels are very roughly hewn into the shape of human heads. Immediately opposite the north ends of the east and west, and the east end of the north arcade-walls enclosing the cloister-garth, are situated corbels of this order. They would appear to have supported a second thirteenth century wooden roof to the cloister-walks.

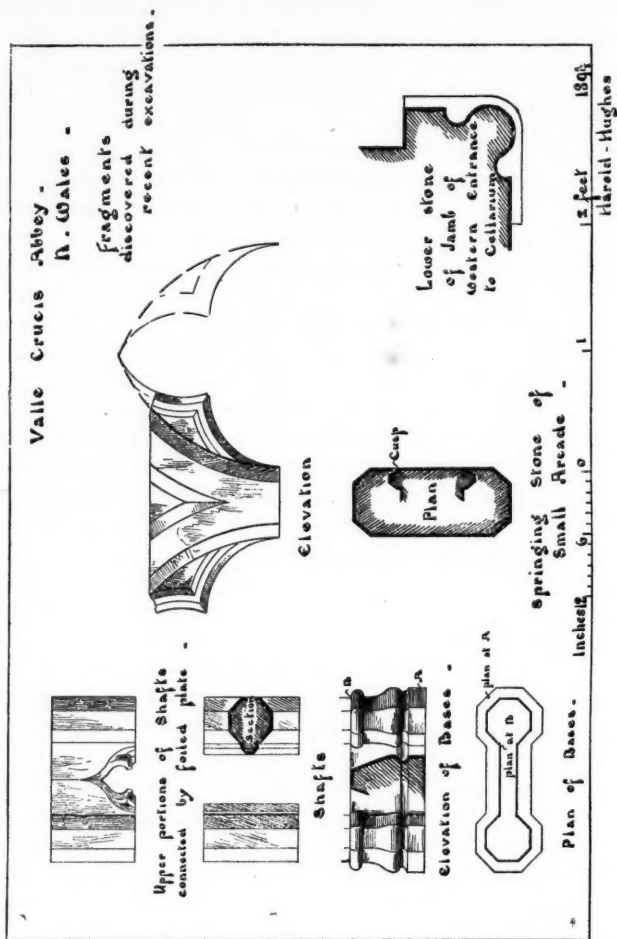
In the south wall surrounding the cloister-court, the section of the lower portion of the jamb-mouldings of the small doorway recently excavated, consist of a bow-tell with a narrow fillet, probably not earlier than the middle of the thirteenth century. This is the only moulded work found *in situ* on this side of the cloister-court during the recent excavations.

The portions of the walls surrounding the cloister-garth, which have been unearthed, show an ashlar course of masonry at their base for their greater extent.

Early this year the foundations, for a considerable length, of the western wall of the building situated to the west of the cloister-court, together with those of what appear to have been an entrance-porch on its western side, have been unearthed. These are shown on the ground-plan published with the first part of this paper. The late Mr. Edmund Sharpe calls this building the "*Domus Conversorum*". Mr. Micklethwaite, F.S.A., in a paper "*On the Cistercian Plan*", published in the *Yorkshire Archaeological and Topographical Journal* (1882), tells us that for this "name there is no sufficient authority, and it only partly expresses its use." The correct name is the "*Cellarium*"; and as Mr. Micklethwaite points out, it was only the portion next the church which belonged to the *conversi*, the ground-floor being occupied by "their workshops, and possibly the *Frater*", the upper floor being their dormitory, while the southern end was the *Hospitium*. The name "*Cellarium*" was given to all the department of the Abbey under the control of the *cellararius*.

The position of the western wall of the "*Cellarium*", or "*Domus Conversorum*", and the manner in which it abuts against the church, present some difficulties when attempting to discover their histories. The two lower stones of the south jamb, and the lowest stone of the north jamb of the doorway, between the "porch" and the "*Cellarium*", were found *in situ*. The lowest stones are peculiar. A bold angle-roll, 6 in. in diameter, starts without base or stop from the lower part of the same stone, which is square, with a bull-nosed angle, and projects 1 in. each way beyond the face of the moulding. It is illustrated on p. 274, amongst the fragments lately discovered. The work appears to belong to a period as early as any existing work in the church. The second stone in the south jamb differs in detail from that below, and is of a section resembling the

mouldings of the windows of the north aisle. In the south wall of the porch are shallow recesses, over which



are wrought stone slabs, which possibly might have been intended to serve as a seat. These stones are much decayed, crumbling to pieces at the slightest touch.

Amongst the *débris* within the porch, on either side, was found a springing-stone of what must have been an open arcade. One of these stones is illustrated on p. 274. The only detail of the arch is a simple chamfer. They have likewise chamfered cusps springing from the soffit. They are of thirteenth century workmanship.

(To be continued.)



## SOME CHARACTERISTICS OF WELSH AND IRISH SAINTS.

BY J. W. WILLIS-BUND, F.S.A.

(*Read at Carnarvon, July 1894.*)

WHATEVER opinions may be entertained as to the source whence Wales derived her Christianity, whether it went from her to Ireland, or came from Ireland to her, all agree that the Churches in Ireland and Wales were both branches of the great Celtic Church, and possessed various peculiarities in customs and in doctrine that distinguished them from other Churches of the Western world, especially from the Latin Church. The very remarkable number of Bishops, the more remarkable number of Saints, the singular monastic system, the fervent missionary spirit, are all peculiarities of the Celtic Church. One of these, the divergence of view between Latin and Celt on the subject of Saints, and the special characteristics of the Celtic Saints when viewed from a Welsh and from an Irish standpoint, this paper tries to describe.

In the Latin Church the term "Saint" was from an early period a distinctive title of honour, conferred first by popular consent, afterwards by the Pope on account of personal holiness. In the Celtic Church the term "Saint" was never a distinctive title given on account of personal holiness; it was not conferred by any "foreign prince, state, or potentate"; it merely meant that the person to whom it was applied, and to whose name it was in later times affixed, belonged to an ecclesiastical tribe. So opposed is the Celtic meaning to our ideas, that at first we have difficulty in appreciating it; yet no fact in Celtic Church history is clearer than that saintship in that body is merely a term showing that the person to whose name it was applied belonged to a special class. Such was

its meaning both in Ireland and Wales ; and although, as will be stated hereafter, the Welsh and the Irish Saint have strong points of difference as well as of resemblance, yet these only serve to bring into clearer relief "the great gulf that is fixed" between the Latin and the Celtic Saint.

It is a matter of no little interest to trace out these points of convergence and of divergence : first, because they prove the identity of view of the two Churches on a very important subject ; secondly, because the points of difference seem to show the effect of local influences and surroundings in forming a religion and religious belief. If, as seems most probable, the so-called conversions of both Wales and Ireland were only the continuance of a selection of the old pagan ideas with a slight admixture (usually only a suspicion) of Gospel teaching, an examination of the points of difference on such a subject as what constitutes a Saint, brings before us the different local ideas as to the Priest, or Bard, or Druid, that was then current in the two countries.

Almost all the Lives of the Saints that have come down to us are compilations made in the eleventh or twelfth century by Latin monks for Latin monks. An examination of the points of agreement and the points of difference between the Irish and Welsh Saints will probably enable us to realise more clearly the Celtic base upon which the Latin superstructure has been raised up. First, as to points of agreement.

1. The first point that the Saints of both countries have in common is that neither in such early Welsh or Irish documents as we possess is the term Saint used as a prefix to the person's name. In Latin writers, if a Saint be spoken of, he is never mentioned without the addition of the term Saint. If we find the term used in the early Welsh MSS., it is, as a rule, a certain mark of a Latin transcriber, if not of a Latin author. In old MSS. Patrick is spoken of as Patrick, David as Dewi. It is not until a much later date that we meet with St. Patrick and St. David. For instance, in the

*Senchus Mor*, the collection of tracts that make up the Brehon Laws, Patrick is always so called without any prefix; for example, "Patrick baptized with glory,"<sup>1</sup> "The authors of the *Senchus* were Patrick, Benen, and Cairnech the Just,"<sup>2</sup> "Patrick came to Erin to baptize and disseminate religion among the Gaedhill."<sup>3</sup> In the Dimetian Code there frequently occur invocations at the end of a passage to the great South Wales Saint, as "Dewi of Brefi". But in the later *Cynrithiau Cymru*, while in several places there is found the same expression, "De6i Brefi yn ganhorth6y"<sup>4</sup>—Dewi of Brefi help us—there are also such expressions as "the feast day of St. David".<sup>5</sup> In the *Black Book of Carmarthen* the passage occurs, "Do honour on the grave of Dewi",<sup>6</sup> "Ac awnant enrydet ar bet Dewi." In the *Red Book of Hergest*, "Actively will the sons of Cymry call upon Dewi"<sup>7</sup>—"Escut gymry plant galwant agdewi." This habit of not using the prefix Saint was not confined by the Welsh to Saints of the Celtic Church, for in the *Cynrithiau Cymru* there are such expressions as "La6rens verthwr",<sup>8</sup> St. Lawrence Martyr, who was certainly not a Celtic Saint; and in the *Black Book of Carmarthen* occurs the passage, "Through the intercession of Mary Maria"—"Druy eiroled Meir Mari."<sup>9</sup> It would thus appear that the Celts at first never used the prefix Saint when speaking of either Latin or Celtic Saints, but that its introduction into Welsh literature is due to the time when Latin monks began to transcribe or compose Welsh poems; true to the custom of their Church whenever they used the name of a Saint, they prefixed the term to describe him as such.

2. The next point in common between the Irish and Welsh Saints is the comparatively small number of

<sup>1</sup> *Ancient Laws of Ireland*, Rolls Series, vol. i, p. 5.

<sup>2</sup> *Ib.*    <sup>3</sup> *Ib.*    <sup>4</sup> *Ancient Laws of Wales*, ii, 376.    <sup>5</sup> *Ib.*, 458.

<sup>6</sup> Skene, *Four Ancient Books of Wales*, i, 484, and ii, 22.

<sup>7</sup> *Ib.*, i, 495; ii, 298.    <sup>8</sup> *Ancient Laws of Wales*, ii, 380.

<sup>9</sup> *Four Ancient Books of Wales*, i, 515; ii, 16.

females who are termed Saint in either country. The "Blessed Bridget" is a notable exception in Ireland, and she has also her place in Welsh hagiology as St. Bride or St. Fraid; but while the Latin Calendar is crowded with Virgins, their appearance in the Welsh and Irish Church is most exceptional. In his work on Welsh Saints, Rees mentions the names of about five hundred persons, out of them only some twenty are women. Among the numberless Irish Saints who are, as one of their own writers says, "like the leaves on a tree for numbers", there are barely fifty women. These figures show clearly that neither in Wales nor Ireland did women usually become Saints. At first, taking the term Saint in its Latin meaning, it is very difficult to see why this should be, especially as there are several names of female Saints from the early British Church in the Latin Calendar. If the explanation suggested is the right one, that the Saint was the head of the ecclesiastical tribe, of the tribe of the Saint, the difficulty is got over, for a woman would not be the head of a monastery, the chief of the tribe of a Saint, and so could never become a Saint or entitled to be so called. One of the most distinctive features of the Irish Saints of the second order was the way they rejected the society of women, "*Abnegabant mulierum administrationem separantes eas a monasteriis.*"<sup>1</sup>

The story of St. Senanus lives in the melodies of Moore, and well represents the Irish Saint on his island home refusing to admit, because he regarded her as an inferior creature, the importunate lady, and excluding her from his monastery. The Irish law, in defining the requisites of a chieftain, says: "The head of every tribe should be the *man* of the tribe who is most experienced, most noble, most wealthy, the wisest, the most learned, the most truly popular, the most powerful to oppose, the most steadfast to sue for profits, and to be sued for losses."<sup>2</sup> This definition obviously, in the ideas of that day, excludes a woman. The organization of the

<sup>1</sup> H. and S., ii, 292.

<sup>2</sup> *Ancient Laws of Ireland*, ii, 279.

lay tribe, therefore, excludes the chieftainship of women. The organization of the ecclesiastical tribe follows as closely as possible that of the lay, so that it is clear, other reasons apart, that a woman could not become the head of the ecclesiastical tribe. But the head of the ecclesiastical tribe was the Saint, and so a woman could never fill the office which certainly among the Welsh entitled a person to become a Saint.

3. The third point in common between the Irish and Welsh Saints is one that has some connexion with the last, the very small number of martyrs either possesses. The theory of the Latin Church was, "*Sanguis martyrum semen ecclesiæ*", and to a Church that set itself to stamp out indigenous or native ideas root and branch, as did the Latin, it was an absolute necessity to have martyrs. But to a Church like the Celtic, whose so-called conversion of the country was merely a partial assimilation of the prevailing paganism in a degree greater or less in different parts of the country, martyrs were by no means a necessity. When it came to a case of believing a little more or less paganism, or being martyred, usually the qualified paganism was preferred to the martyr's crown. There were a few martyrs, and their remembrance is kept alive by the addition of the term martyr to their names as a title of distinction. But the number is very small, barely two per cent. of the number of Welsh Saints. This great paucity of martyrs in an after age struck Giraldus Cambrensis; in his *Topographia Hiberniæ*<sup>1</sup> he says: "*Sed non fuit in ipsis . . . qui usque ad exilium ne dum usque ad sanguinem pro ecclesia Christi dimicaret, quam ipse sibi suo precioso sanguine acquisivit. Unde et omnes Sancti terræ istius confessores sunt et nullus martyr: quod in alio regno Christiano difficile erit invenire. Mirum itaque quod ubi gens crudelissima et sanguinis sitibunda, fides ab antiquo fundata et semper tepidissima, pro Christi ecclesia corona martyrii nulla. Non igitur inventus est in partibus istis qui*

<sup>1</sup> III, cap. xxviii.

ecclesiæ surgentis fundamenta sanguinis effusione cementaret. Non fuit qui faceret hoc bonum non fuit usque ad unum." Had Giraldus looked at home he would have found a country in much the same condition, for in Wales, out of nearly five hundred saints, the martyrs number only about six. In Wales, therefore, as well as in Ireland, it can truly be said that the walls of the rising Church were not cemented by the blood of martyrs. When the effect of the whole teaching of a Church is to make a man's conscience elastic, he will probably regard with a much more open mind than he otherwise would have had what parts of Celtic paganism "clashed with the Word of God in the Written Law and the consciences of believers".<sup>1</sup> This absence of martyrs in the Celtic Church, both in Wales and Ireland, shows such a wide divergence from the Latin that the historians of the Latin Church have considered it necessary to offer some explanation of it; one of the latest, and if not one of the most successful, at least the most amusing, is that given by M. de Montalembert in the *Monks of the West*.<sup>2</sup> "In the new world which was about to dawn, the monks took the place of the two startling phenomena of the old world, the slaves by their indefatigable activity and heroic patience, the martyrs by their living tradition of self-devotion and self-sacrifice." How far this may be true of the Order of St. Benedict it is not necessary to consider, but it is obvious that some better explanation is desirable than that the lack of Celtic martyrs is accounted for by the superfluity of Celtic monks.

4. Another peculiarity in the Celtic Saint is found in the fact of his excessive eagerness to have a school of his own. As soon as his education was completed, and he was at liberty to act for himself, his primary desire was to found a school or monastery, to rear up a colony of saints; his first object was to obtain a grant of land from the local chieftain for the purpose. Having obtained this, often by means rather more than less questionable,

<sup>1</sup> *Ancient Laws of Ireland*, i, 17.

<sup>2</sup> Vol. i, 295.

he founded his settlement on it, and this, although usually only a few huts surrounded by a bank and ditch, was dignified by the name of a monastery. If he got on, if his reputation as a saint or magician increased and he became celebrated, his few huts expanded into an important place and he developed into an important personage. In return for his good offices the neighbouring local chief gave to the settlement grants of land, and in this way by degrees the settlement became rich and powerful. Such is the way the monastery of Llandaff came into existence. The *Liber Landavensis* gives an account of the monastery and of the donations to it made by various Welsh princes. The different heads of the house, the different Saints, are mentioned, and a list of the gifts of territory to the house made, under the rule of each head is given, the history is continued down to the time of Urban in the twelfth century. From the time of Dubricius, when he built himself a hut and an oratory on the spot from whence he ejected a white sow and her pigs, to the time of Urban, who contested with the Bishop of St. David's, before the Pope, as to the boundaries of their respective sees, the *Liber Landavensis* is a record of the ever-increasing prosperity of Llandaff House. As the settlements became more numerous a rivalry sprang up between them, and each of them tried to the utmost to put its peculiar claims, such as the sanctity of the founder, or of some one or more of his successors, before the local benefactors. As on a recent occasion the head of our greatest school asserted as one of her claims to popularity that during the last ninety years ten of the Prime Ministers had been educated at Eton, so the head of one of the monasteries would say, when the Latin Church had become *the* Church in Wales and Ireland, all the heads of his monastery had been Saints, using the term in the Latin, not in the Celtic sense, and failing to recognise the position that the fact of being the head of such a house necessarily implied that the man was a Saint; that is, a member of the



tribe to whom the monastery belonged, and from which alone its head could be chosen.

The Irish monasteries were very similar to the Welsh. It was not one large building in which all the inmates resided. "It was a very simple affair, and more resembled a rude village of wooden huts. We find from the Irish *Life of Columba* that when he went to the Monastery of Glasnevin, on the banks of the River Finglas, where no fewer than fifty scholars were assembled, their huts or bothies were by the water or river on the west, and their church was on the east side."<sup>1</sup> This was the settlement of the tribe of the Saint, the head of which was the Saint; later he became the Abbot, and the elaborate rules for his election contained in the *Corus Bescna* are all based on the analogy of the chief of the tribe of the Saint being in the same position as the chief of the tribe of the land. The head of the tribe was an *ex officio* Saint; when, at a later date, the Latin Church and its doctrines prevailed in Ireland, the Saint was spoken of as having been a person of superior holiness instead of what he really was—the ruler of the ecclesiastical settlement and its possessions. Probably at some time most of the monasteries had a book similar to the *Liber Landavensis*, recording the founders and benefactors of the house.

5. Having obtained the position of Saint by virtue of certain fixed rules rather than from personal merit, the Celtic Saint was under no obligation to perform any exceptional acts to keep up his character. He was not compelled to justify his existence, he was under no necessity to put himself in evidence on all occasions, he had no reputation to maintain. To give a modern example, a Celtic Saint was a peer, and as such had a claim to distinction because he was a peer; a Latin Saint was only one of a numerous body like a member of the House of Commons, and was compelled to do something to bring himself into notice, or submit to

<sup>1</sup> Skene's *Celtic Scotland*, ii, 57.

remain unnoticed; and the same force that drives the modern Member to speak on all occasions, drove the Latin Saint to perform miracles. The Latin Church felt that to enable her Saints to get such a hold on the people as to secure *liberal* donations, there must be some good reason for it. What advertising is now, miracles were then, and the Latin scribes have done for their Saints what the modern advertisement writer does for his goods in telling the wonders they produce. The Celtic Saint had no necessity for this, and it was not until the Latin writers came to deal with the lives of the Celtic Saints, and to treat them as identical with the Latin, that the necessity for a record of mighty works became apparent. The necessity produced the supply. Probably the Latin writers considered that they were really doing the Celtic Saints a good turn in providing them with a series of miracles, and thereby entitling them to be recognised as Saints of the Latin Church. But this only brings out into stronger relief the peculiar characteristics of both Welsh and Irish Saints, that they did not work, nor profess to have the power of working, miracles; so that when we get, as we do, long accounts of their miracles, we can safely say that "an enemy has done this".

6. Another point in which the Celtic saintship differed from the Latin, or rather the same point viewed from another direction, is the hereditary nature of Celtic saintship. To us it is at first difficult to realise that saintship could be hereditary. To a generation like our own, that protests against hereditary legislators, hereditary Saints must seem even more objectionable. Why because a man's father was a Saint he should also be one, is at first sight difficult to see. Probably, however, the idea is one of the oldest connected with religious history. The head of the tribe carried on the various dignities that were attached to the headship, one of which was the duty of exercising the religious rites of the tribe; and these implied the headship of the priesthood of the tribe; but the

head of the priests was a Saint, and so the head of the tribe became a Saint. In Welsh history the Saints are all descended from certain common stocks, such as Brychan and Ceredig; whoever succeeded to the headship of the tribe of the Saints became *ipso facto* a Saint, and entitled to the rights of saintship. These rights might vary, and probably did so in different places and at different times, but whatever the rights were, the Saint or the person so called was the next of kin to the deceased Saint and a member of the tribe of the Saint. No other person was eligible for the office. This idea of hereditary ecclesiastical office was only an instance of what is found among nearly all early societies. In early states of development there is a tendency for all offices or employments to become the property of one particular family, and gradually to become hereditary in that family. As soon as saintship became an attribute of a certain office, it followed almost as of course that saintship became hereditary in a particular family.

These different points—(1) that saintship is not a title dependent on personal holiness; (2) that it is almost exclusively confined to males; (3) that the Saint is most rarely a martyr; (4) that the Saint is generally the head of a monastic establishment; (5) that the Saint did not necessarily perform miracles or do mighty works; and (6) that saintship was hereditary and confined to certain families—are found to exist among both the Irish and Welsh Saints, and clearly show that the Celtic Saint was a person who differed considerably from the Saint of any other Church or of any other time; and that he possessed special characteristics that are either not usually found in Saints, or if some are found, others are not. It is only in the Saints of the Celtic Church that all these qualities are found united in the same person; others might be stated, those mentioned are by no means exhaustive, but they will serve to fix in some way the special and distinctive character of the Celtic Saint, and the close connection between the Irish and Welsh Saints, thus showing their common

origin, and that the Church in both countries had a common conception of the character of a Saint.

Turning from the points of resemblance to the points of difference between the Saints of Ireland and of Wales, these will be found to be equally instructive, how that, starting with the same original conception, the ideas became different in their development from varying local circumstances and the want of a controlling central authority. This prevented Celtic saintship from becoming as it were crystallized, as was the case in the Latin Church, by conformity to a fixed rule as to the qualifications and requirements belonging to a Saint. To some extent, Latin ideas prevailed more among the Welsh than among the Irish, and this arose probably from the Welsh being brought into closer contact with the Latin Church. The difference between the Irish and Welsh Saints, therefore, falls into two great divisions; (1) those that can be traced to association with the Latin Church, and (2) those that can be traced to the local customs of the Welsh tribes. The great difficulty in making an accurate comparison between the Saints of Ireland and Wales lies in the fact that as a rule our knowledge of the Welsh Saints is of a much later date than that of the Irish. The lives we have of Patrick and Columba, for instance, are of earlier date, and so record earlier ideas than the lives of David and Cadoc; and as these lives reflect the ideas as to saintship which were current at the date when they were written, the danger in drawing comparisons is that it may well be that the differences are not really differences between the ideas of Ireland and Wales as to Saints, but differences as to the ideas of saintship between writers of the sixth and seventh centuries and writers of the ninth and tenth. It is the same as comparing the mediæval with the modern Saint. Therefore it is necessary, in any comparison between Irish and Welsh Saints, to be very careful not to make too much of points of seeming difference, unless it is quite certain that the differences are funda-

mental, not merely superficial, arising from the effects always produced by the local change of ideas and by the lapse of time, even among the same people. The following points of difference seem to be more deeply rooted than the changes that would arise from considering saintship at different dates and the prevalent ideas of those dates.

1. The Welsh Saint was regarded as the Saint of a district, in other words, he was localised. The Irish Saint, on the other hand, was usually not merely local but national. Out of South Wales David and Teilo are unknown, but Patrick and Columba were both known wherever the Celtic Church spread. It is true they have their special localities, but their reputation is something more than merely local. Except to a few Welshmen, Teilo is practically an unknown personage, out of South Wales David had no adherents till a much later date than the age of Saints. Rees, when speaking of the dedication of churches to St. David, brings out this point. The David churches were, he says,<sup>1</sup> "strictly local, being grouped together in certain districts over which his personal interest must have extended. In the six counties of North Wales there is not one church that bears his name. In the original diocese of Llandaff he has but two chapels, and only three in what is supposed to have been the original diocese of Llanbadarn." It is true that some of the Welsh Saints are also worshipped in Brittany, for instance, St. Cadoc; but this is the exception; the rule is that a Welsh Saint is a purely local personage, and his fame and his worship are confined to strictly local limits.

2. The Welsh Saint possesses a peculiarity that it is difficult to satisfactorily account for. As a rule he was illegitimate. This point is brought out so strongly, and so much insisted on, that it cannot be accidental, and there must be some reason for it. The Saint's father is usually of royal descent, and his mother is

<sup>1</sup> *Welsh Saints*, 5, 6.

often the daughter of a chief, but his birth is usually the result of illicit intercourse, and the fact is so prominently put forward that there must be a cause for it. The Welsh ideas on marriage at that date were most lax, and a son born out of wedlock did not thereby lose the right of birth, nor was he regarded as being in an inferior position. But the Lives of the Welsh Saints go further, and represent illegitimacy to be, in a way, a step to saintship. The explanation is probably to be found in the Welsh tribal laws and their ideas as to kinship. But the fact is one that cannot be lost sight of, and it is noticeable as one of the distinctive features of the Welsh Saints.

3. Another very striking peculiarity as to the Welsh Saints is that they never seem as a body to have been stirred, as the Irish were stirred, by the missionary spirit; some few, indeed, visited Brittany, and are the common property of both countries, and in the later editions of the Lives of the Welsh Saints some are said to have gone to Rome and others to Jerusalem, but none seem to have been animated with that spirit that sent Columbanus to Burgundy and poured out that stream of missionaries who were mainly instrumental in the conversion of Northern Europe. This lack of missionary zeal forms one of the grounds of complaint against the Welsh that Bede puts into the mouth of Augustin,<sup>1</sup> that the Celtic Church refused to co-operate in preaching to the pagan Saxons. Haddan and Stubbs say: "It is remarkable that while Scots were the missionaries *par excellence* of nearly all Europe north of the Alps, and in particular of all Saxon England north of the Thames, not one Cumbrian, Welsh, or Cornish missionary to any non-Celtic nation is mentioned anywhere."<sup>2</sup>

4. The Welsh Saints also were to some extent modified by their connection with the Anglo-Saxons. Such a result was inevitable, and the wonder is not that they received an impression, but that the impression was

<sup>1</sup> *Hist. Eccl.*, II, ii.

<sup>2</sup> Vol. i, 154, n.

not greater. It bears striking evidence to the national feeling of the Welsh that it was to a great extent proof against the assaults of their most powerful and persevering assailant, the Latin Church. Whether it is from the fact that Latin writers have written the lives of Welsh Saints, and thus introduced Latin ideas, or whether the Latin ideas did really gain ground in Wales, is now a matter on which it is difficult, if not impossible, to speak with clearness. But the fact remains that in several points Latin ideas have prevailed. The fact is in one sense most important, as it accounts for the attempt to trace all the Welsh Saints to a Latin source—St. Germanus. If ecclesiastical writings have alone to be regarded, it would appear that the great Bishop of Auxerre was the founder, not only of the monks of the West, but also of the Welsh Saints. In the Latin accounts it is from St. Germanus that all the Welsh saints derive their authority, and their connection with him is always worked out with such care and detail that there is some difficulty in disproving it. What the story of Fitz Hamon's conquest of Glamorgan was to Welsh secular history, the account of the Saint's descent from St. Germanus is to ecclesiastical. It has passed and still passes as the basis of modern Welsh Church history. Its acceptance at once established the Latin Church as the author of Welsh Christianity, instead of its being a part of the great Celtic Church. There can be little doubt now that the supposed advantages that would follow from being connected with the Saint led the Welsh in early times to admit a connection with him that is wholly unreal. This admission the rulers of the Latin Church were not slow to take advantage of, and use for their own purposes. A Welsh Saint, in the great days of Welsh saintship, appears from the materials that have come down to us to have considered that he regarded as the one thing that was needful, to have a plausible claim to be connected with a monastery that Germanus had founded, or to have been the pupil of some Saint who



was in the direct line of descent, by the succession of master and pupil, from Germanus. If he had either of these qualifications his future as a Saint was assured, and he might expect to become holy and important.

One of the most instructive of the ways in which contact with the Latin Church modified the ideas of Celtic Christians is found in the custom of the invocation of Saints. This custom did not prevail in the Celtic Church in Ireland, and not originally in Wales. Speaking of the dedication of churches, Bede alludes to the peculiar ways of the Celts in consecrating churches and monasteries, the peculiarity being that the dedication was not made, as in the Latin Church, to some dead Saint, but the establishment was called after the actual founder, whether he was alive or dead. The Latin idea of dedicating a place to some dead worthy, that is, placing it under his protection, seems gradually to have arisen on the Welsh borders. Hence followed the idea that a church placed under a Saint's protection is more holy, and greater benefit can be obtained from it than from another church. This idea it would be only natural that the priests should foster, and so most likely very insensibly, but still surely, the idea of the invocation of Saints arose in the Celtic Church, an idea which is almost, if not entirely, due to the increased intercourse with the Latin monks.

6. Probably one of the most extraordinary instances of the result of the influence of the Latin Church on Welsh hagiology is to be found in the way the Latin Church incorporated into the number of Welsh Saints persons who either never existed, or, if they did, had no connection with Wales. As it used to be said of English Ministers, if they did not know how to reward a supporter they made him an Irish peer, so it would seem that the Latins, if they wanted to do a man a favour, and did not know what to do with him, they made him a Welsh Saint. The most striking instance of this is St. Winifred. If she ever existed (which is doubtful), she had nothing to do with Wales ; but the



Latin writers have palmed her off as a Welsh virgin and martyr of the seventh century. Haddan and Stubbs give various instances of real or imaginary persons who appear in the list of Welsh Saints as drawn up by Latin writers, that is, Latin monks.<sup>1</sup>

The treatment the Welsh saints have received at the hands of their biographers to make them appear not what they were, but what the writers thought they ought to be, has increased the difficulties in studying the subject, but it has also increased the interest that attaches to such study. In the points of resemblance between the Welsh and Irish Saint, the Celtic idea of a Saint is seen, an idea which differs absolutely from the Latin. But when the points of difference between the Welsh and Irish Saint are considered, the study becomes of far greater interest, for the character of the Saint is found to be affected by two opposite influences, the peculiar local Welsh idea, often more heathen than Christian, and the modification of the Celtic Saint, representing phases of belief common both to Ireland and Wales, and also the peculiar Welsh features when brought into contact with Latin ideas and beliefs. Perhaps nothing will help us to understand and appreciate better the varied influences that were at work in the different Churches in these Islands before the Norman Conquest than to take the life of one of the Saints of the time as recorded in one of the mediæval biographies, and subject it to a process of dissection, pulling off the coverings and the legends that have been from time to time wrapped round it by Irish, by Welsh, and by Latins, to produce the full-blown Saint. By such a process we get an insight into the ideas of sanctity and the ideals of holiness that prevailed in the early Church that it is impossible for us to obtain in any other way.

<sup>1</sup> I, 156.

## ST. EILIAN'S CHAPEL, LLANEILIAN, ANGLESEY.

BY HAROLD HUGHES, ESQ., A.R.I.B.A.

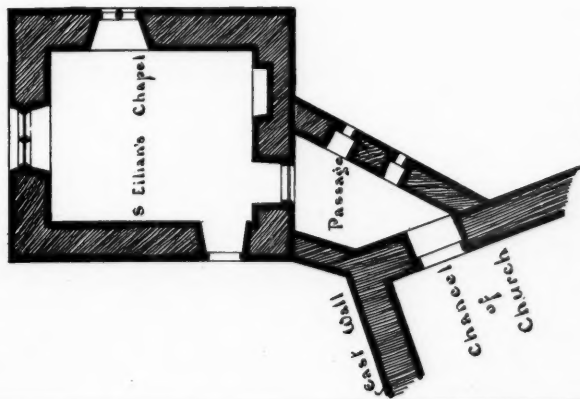
IN the churchyard of Llaneilian stands a small building known as St. Eilian's Chapel. The Rev. H. Longueville Jones tells us, in the *Archæologia Cambrensis* for 1861, that it "is said traditionally to have replaced one standing on the site of the Saint's original house of prayer". Mr. Bloxam, however, states assuredly that it never was intended for a chapel, but believes it to have been "an anchorage, the abode of an anchorite or recluse". The reasons on which his opinion is based are to be found in the *Arch. Camb.* for 1874.

This small building is situated to the south-east of the church. Its main axis points many degrees to the south of east. Internally it measures but 14 ft. 9 in. from east to west, by 12 ft. north to south. The walls are about 3 ft. thick. Originally it stood detached; but a short passage, probably erected at the end of the seventeenth century, now connects it with the chancel of the church. In all probability at this date it served the purposes of a vestry. The manner in which it is connected with the church may be seen from the accompanying plan.

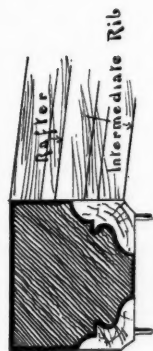
In the northern and western walls are entrance-doorways, the latter opening from the passage, the former into the churchyard. Both doorways are simply chamfered on their external faces. The north doorway has a drop-arch, and would appear to be a seventeenth century insertion. The south doorway has a pointed arch. The chamfer to either jamb terminates with a long broach-stop. Its threshold-stone is grooved for glass, and has formerly formed a portion of a window.

In the eastern wall is a traceried window with two

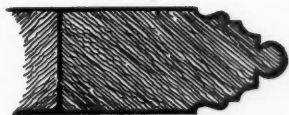
# S. Eilian's Chapel - Llancillan - Anglesey



Scale of plan - 10 feet



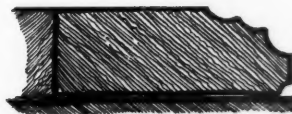
Ridge Piece



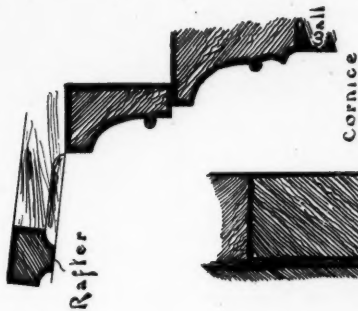
Principal



Intermediate Rib



wall timber



Principal Timber 19 ft. 2 feet.

Sections of Roof Timbers . 1 0 6 12

cinquefoil-headed lights, with quatrefoil in head above. The section of the mullions and tracery is that of a hollow chamfer; the internal and external jambs and arch are deeply splayed, and the window is protected externally by a bold label-moulding.

From the general character of the designs of the eastern window and western doorway, and of their details, we are inclined to assign the date of their erections to the early part of the fifteenth century.

In the south wall is a two-light window, each light having a slightly curved segmental head, the whole contained under a simple label-moulding. This window probably is an insertion of the seventeenth century, though some of the stones may have belonged to an older window, and been reused.

Architecturally, by far the most interesting feature is the excellent roof, which we are inclined to believe belongs to somewhere about the middle of the sixteenth century. It is of a very low pitch, and consists of two bays, with central and two wall-principals; each bay being divided by an intermediate rib into two semi-bays, and each of these again into three spaces by two common rafters. A deep cornice, two purlins, and a massive ridge-piece, complete the timbering of the roof. All the timbers are boldly moulded; their sections and sizes are shown on the accompanying detail-drawing.

The ends of the principals are supported on curved pieces resting on stone corbels. The spandrels of these curved pieces of the central and eastern principals are filled with bold carving; those of the western principal are not carved. Carved bosses are placed at the meeting of the mouldings of the principals. The lower extremities of the curved pieces are splayed, and probably originally they were terminated with carved figures attached to these splays. The general effect of the roof can best be comprehended from the accompanying sketch.

Colour-decoration is distinctly visible on the walls



St. Eilian's Chapel, Llanellian, Anglesey. Roof, looking East.

and roof-timbers. In the lower hollow moulding of the eastern principal, the pattern (a running foliage) can be made out accurately. The foliage here seems to have been light, white, or cream, on a red ground. Small scraps of green paint are to be found on some of the mouldings. Red has been greatly employed in the wall-decoration.

The walls are terminated externally with a low parapet, following (at the gable-ends) the pitch of the roof. The apex-stone at the east end has the socket for a stone cross. At the western end is a small bell-cot with a small shield carved on the apex, containing a much weathered coat of arms.

When examining the building with the Rector, the Rev. Morris Lloyd, our attention was drawn to a large rough stone projecting from the external face of the east wall, north of the window, and supporting the wall above. Upon examination we found that this stone covered a grave, the space underneath, through the whole thickness of the wall, being hollow, and containing a skeleton. To what period this would belong is uncertain.

Unfortunately the building is suffering much from damp. The lead roof-covering, bearing the date 1670, has ceased to keep the rain out, and the ends of the timbers of the fine roof are fast decaying. Fortunately, as yet, no very great damage has been done to its architectural features and ornament, those parts which have most suffered being the structural ones. The rain penetrates freely through the walls, which are in a very damp state owing to neglected pointing.

The church, to which this structure is attached, has several points of deep interest connected with its architecture, which have not previously been noticed in the Journal, and which we hope to examine more carefully, and to describe at some future period.

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## FLINTSHIRE GENEALOGICAL NOTES.

BY ERNEST ARTHUR EBBLEWHITE, ESQ., F.S.A.

*(Continued from p. 18.)*

## X.—DEANERY OF BROMFIELD.

THE majority of the parishes in that part of the diocese of St. Asaph formerly known as the Deanery of Bromfield, were within the county of Denbigh; but the parishes of Erbistock, Hope, Mold, Nerquis, and Tryddin, were also under the Rural Dean's jurisdiction; and they being (with the exception of a portion of Erbistock parish) in the county of Flint, are of importance to my subject. Erbistock is now in the rural deanery of Bangor-is-y-Coed, and the other four parishes in the rural deanery of Mold.

I have examined all the Register transcripts sent in to the Bishop of St. Asaph by the incumbents of these parishes between the years 1662 and 1689 inclusive, and included a number of extracts in the following pages. While there are several rolls missing, owing to the neglect of the curates-in-charge in making their returns, and a few have been lost since they were first deposited in the Registry, the series is a comparatively perfect one. The bundles are now fortunately under the good care of Mr. Henry Asaph Cleaver, the Diocesan Registrar, and are safe as long as he holds that position.

In these "Genealogical Notes" I have already touched upon MOLD, but have not as yet had an opportunity of examining the original Parish Registers. The following notes, taken at the Diocesan Registry, are therefore of value. There are no Parish Register transcripts for the period 1662 to 1664 inclusive.

1665.—"Jo'n Parry Wynne. of Mould, was buried May 8th.



"Henry Erbie, of Hartsheath, Buried May the last.

"Joseph Codrey of flint parish, & Elinor Williams of this parish, were married by banes asking June 19th.

"Robert Lloyd of Leeswood, gent', buried July 1th.

"John Pennant of Gwsaney, gen', Buried July 6th.

"Thomas Humphreys of Bodleweethann, Esq., and Ellizabeth, daughter to Robert Davis of Gwsaney, Esq., were married p' licence, August 15th.

"George Hope, Esq., & Elizabeth Jones of Havod in Halkin p'ish, were married at Mould Church, febr' 27th (1665-6)."

The transcript is attested by Walter Williams, Vicar, Edw. Pennant, Rob't Wynne, Rob't Will' Nicholas and Jo<sup>n</sup> ap Jo<sup>n</sup> Griffith, Church Wardens.

1666.—"Jo'n Codrey of this parish, & Emmie Goodwin of Cheshire, were married with banes asked eode' die (Aprill 17th).

"Catherine Lloyd, widow, late weif of Robert y Gog wr (*Robert the Sievemaker*<sup>1</sup>) of Mould, was buried the last of Aprill.

"Mathew, son to Harry Salusbury of Northop, and Elizabeth his weif, bapt. July 8t.

"Peter Wyn of Leeswood, gent', was buried on ffryday, March 22th" (1666-7).

There are returns for the years 1667 and 1668, but those for the period 1669 to 1671 are lost.

1672.—"Thomas Edwards of Rhual, gen', and Jane Davies, daught'r of Robert Davies of Gwsaney, esq., were married the second day of August.

"Angharad v'z (*verch*) Jo'n Hugh of Gwernafield, vid', was buried the said vj<sup>t</sup> of August.

"David ap Hugh of Maes-y-dderwen paup' was buried eod' die" (Feb. 18, 1673).

1673.—"John Holland of Deirdan, gen', and Margaret Davies, daughter of Robert Davies of Gwsaney, esq., were Married 10br 27."

1674.—"John Eyton of Leeswood, esq., was buried on tuse-day, Januarie 5t (1675).

"Richard Wynne, son of Peter Wyn of towr, esq., was buried December 21th (1674).

<sup>1</sup> This trade has also been the origin of a surname in Somerset, for I find that the name Siever, Sievier, Sevier, or Seaver, implies that the first ancestor was a sievemaker; as does the name Hellier, in the same county, indicate a tiler or slater, as this name was the local word for that occupation.



"A poore woman came into towne, and was buried here March 4th" (1675).

1675.—(The greater part of this transcript is effaced.) "Mrs. Elinn Wynn of Pentref, in Mould, was buried 22th of August."

1676.—"Thomas, the sonn of Mr. John Holand by his wife Margaret, was baptized the 19th daye of September 1676.

"Roger, the sonn of Mr. Motton Davis, Esq., (bap.) the last day of March 1677."

1677.—"Georg, the son of Georg Hope of Dodlistyn, Esq., by Elizabeth his wife, was baptized the 19th daye of August."

1678.—"Margaret, the daughter of Mr. Georg Wynn of Leeswood ..... his wife, was baptized the 28th daye of August.

"Isack, the son of Walter Clapton, Esq., by his wife, was baptized the 18th daye of Octob' 1678.

"Sen Jon, the sonn of Sir Sen Jon Gwylym of Hearsbeth by his wife, was baptized the 12th of Novemb'."

The Roll for the year 1679 is mutilated.

1679.—"Johan'es Gwillim de Hertheth, Esq., sepult' fuit 29no Martij.

"Rob'tus Jones Cl'r' Curat' Ib'm" attests the transcript.

1680.—"Elizabeth, the daughter of Richard Hopwood of Bistree, buried Nouemb' 13th.

"Harie Price, of Ewloe in Hawerden p'ish, was buried Januarij the 19th."

1681.—"Elizabeth, the daughter of Mr. George Wynn of Leeswood, by his wife, was baptized June the 28th.

"Elizabeth, the daughter of Mr. George Wynn of Leeswood, by his wife, baptized Januarij 30th" (1682).

1682.—"Mr. John Holant of Gwysaney, buried March the 29.

"Robert, the sonn of Mr. John Holant of Gwysaney, by his wife, baptized Aprill the 6t, 1682.

"Ithell, the sonn of Mr. Pirce Wynn of Leeswood, by his wife, baptized in Nerquis, Septemb' the 20th."

There is no Register Roll for 1683.

1684.—"William, sonn of Mr. John Wynn of Argoyd, buried Julij 16th.

"Mr. Motton Davis of Gwysaney, buried Novemb' the 6th."

The return is attested by Nicholas Jones, William Arnold, Peter Williams, and Robart Adames, Church Wardens.

The Roll for the next year (1685) is partly effaced.

1685.—“Katherine, the daughter of Rob't Rowley of Hawarden, bapt. Oct'r y<sup>e</sup> 11th.

“Kenrick Hugh Gwynn of Hawarden was buried Feb y<sup>e</sup> 4.”

1686.—“Elizabeth Parry, y<sup>e</sup> Mother in Law<sup>1</sup> of Peter Maurice of Mould, buried y<sup>e</sup> 23” (December).

1687.—“Edward Lewis and Sarah Jones, both of the Parish of Northop, were married Feb. y<sup>e</sup> 19” (1687-8).

There is no Mold Register Roll for 1688, and the return for 1689 is partly effaced.

1689.—“Mr. Thomas Griffith of Harden Parrish, and Elizabeth Williams of Mould, were married Nouember y<sup>e</sup> ...th.”

The parish of ERBISTOCK is in the counties of both Denbigh and Flint, but many of the families referred to in its Registers were associated entirely with the latter county. In examining the Register transcripts I could not find any return for 1662.

1663.—“Dauid ap Owen, parish clearke of Erbeistocke, was buried the 4 of November 1663.”

This occurs in the Roll attested by “Ma. Mathewes, Rect' de Erbeestock, Edward Powell, and Jesper ap Owen, Churchwardens ibid'.” All the Bishop's transcripts for the parish of Erbistock, for the period 1664 to 1669 inclusive, are missing.

1670.—“Thomas Salusbury, son of John Salusbury of Erbystock, gent', by Katherine his wife, was born vpon Friday the 28t day of October a'o d'ni 1670, & was baptized vpon Thursday the seauenteenth day of november next after.”

The copy is issued under the certificate of John Salusbury and W'm Lloyd, churchwardens.

1671.—“Robert Chetwood of Erbystock was buried vpon the 7th day of June a'o d'ni 1671.

“William of Llangwm, a grate-carrier, was buried in Erbystock vpon the 26t day of 8ber a'o d'ni 1671.

“Mary Salusbury, dau. to John Salusbury of Erbystock, gent', & of Katherine his wife, was born vpon Saterday the Nynth

<sup>1</sup> This is a most unusual description, and was probably adopted to advertise Peter Maurice's sense of relief.

day of December a'o d'ni 1671, & was baptized vpon the Saterday Seaven night next after.

"Jane Salusbury, daughter to Thomas Salusbury of Erbystock, gent., was married to William Edwards of Eyton, gent', vpon Tuesday, being the Thirtieth day of January a'o d'ni 1671.

"M<sup>r</sup>is Mary Marshall of Erbystock was buried at Overton Madock vpon the twenty ninth day of March a'o d'ni 1672."

1672.—"Robert, y<sup>e</sup> sonne of Owen ap Edward ap Daudid of pen y Bryn, in Erbistock, by Margaret his wife, was baptized upon Saturday the fowerteenth day of September a'o dom'i 1672."

1673.—"Robert Chetwood, the sonne of John Chetwood of Erbystock, & of Margaret his wife, was baptized vpon Sunday the twelfth day of October a'o d'ni 1673.

"John Manley, sonne of Cornelius Manley of Erbystock, gent., & of Elizabeth his wife, was baptized vpon Wednesday the first of Aprill a'o d'ni 1674, & was buried vpon the Eight day of the same moneth & year."

The transcript for the year 1673 is signed by Richard Jones, curate of "Erbystock", and John ap Robert and Roger Edwards, churchwardens.

1674.—"Robert ap Davyd of Overton Madock Parish, was buried in Erbystock vpon Wednesday the 29th day of Aprill 1674.

"Ould John ap John Thomas of Pen y bryn in Erbystock, was buried vpon Thursday the 16th day of July 1674."

I was unable to find any Erbistock Registers, in the Bishop's Registry, for the years 1675 to 1680 inclusive.

1681.—"Cornelius fil' Cornelii Manley et Elizabeth vx' ejus (bap') 13tio die Januarij" (1682-3).

As will be gathered from this last entry, the return for 1682 is comprised in that which is scheduled under 1681.

1683.—"Susanna Chetwood (bur') 10mo die Decem'."

1684.—The transcript for this year is thus signed: "p' me Humphr' Powell Cl'e parochia Erbistocke." The Erbistock Roll for 1685 is missing.

1686.—"Johannes Williams e par' Erbystock & Maria Thomas de paroch' Ruabon conjuncti fuerunt 30<sup>o</sup> die Maij."

The return for this year is made by "William Nanney Curat'."

1687.—"Elizabetha filia Johan'is Jasper & Anna uxor ejus 14 Jan' & Bapt' 21 ejusdem" (1687-8).

1688.—"Johannes fil' Johan' Cheatwood & Margarettae ejus uxor Nat' 13<sup>o</sup> Apr' & Bapt' 21<sup>o</sup> Ejusdem.

"Margaretta Cheatwood sepult' 20<sup>o</sup> Maij.

"Johannes Cheatwood fil' Johan' Cheatwood sepult' fuit 7<sup>o</sup> die Augusti."

The return is again made by "Gul. Nanney, Curate", who had charge of the parish.

1689.—"Anna fil' Johan'is Chetwood & Elizabethae ejus Ux' Nat' Erat' 2<sup>o</sup> die Decemb' & Bapt' 15<sup>o</sup> Ejusdem.

"Gulielmus Nanney Curat' de Erbystock & Maria Brown vidua de Eyton in Parochiâ Bangor in nodo Matrimonij conjuncti fuerint Quinto die Novembris Annoq' Do'ni 1689."

This being the last entry comes above the signature of the bridegroom, "Gul: Nanney Curat'," and there is no note as to who performed the ceremony.

NERQUIS is a township and chapelry in the parish of Mold, and is entirely in the county of Flint. Its Registers have always been kept distinct from those of Mold, and the transcripts returned to the Bishop by the curate-in-charge. The following are extracted from these returns, which commence in 1662 :

1662.—"Oct. 13 Richardus David de Llwyn-Egryn et Jana Lewis de Nerquis m'j junct'."

The return for this year is thus attested : "Examinat' p' Hugone' Pennant Cur' ibid'." There are no transcripts for the parish of Nerquis for the years 1663 to 1669 inclusive.

1670.—"John Wynne buried the 30th of Nouember the same yeare."

The return for the year 1671 is missing.

1672.—"Joh'es Ellis cl'icus nup' Curat' ib'm sepultus fuit xx<sup>o</sup> die febr' Anno supradict' "

This entry is vouched for by "Thoma' Wynne, Curat' ibidem."

1673.—"paup': Ed'r'us Hughes filius Ithell Hughes yeom' per Lauria vz' Rob't vx' eius Baptistat' fuit vicesimo septimo die Aprill Anno vltim' supradict'."

I did not find any Nerquis Rolls for 1674 and 1675.

1676.—"Peeter y<sup>e</sup> son & heire of Thomas Pinder, Esq<sup>re</sup>, & Anne his wife, was bapt' September y<sup>e</sup> first, 1676."

1677.—"Dorothea fillia Thomæ Pynder de Nerquis Armiger et Annæ vxor eius Baptizat' fuit quinto die October Anno D'ni 1677."

"Thoma fillius Thomæ Pynder et Annæ vxor' eius sepult' fuit ix<sup>o</sup> die Maij Anno D'ni 1678."

1678.—"Anna fillia Thome Pindar Armiger et Anne vx' eius baptizat' fuit vicesimo septimo die Marcij Anno D'ni 1679."

"p'd' Anna fillia Thomæ Pindar Ar' et Anna vx' eius sepulta fuit vicesimo nono die Aprillis Anno D'ni 1679."

These and other entries are signed by "Ed'r'us Younge, Curat' ib'm, Ed'r'us Williams et Ed'r'us Bythell Guardian' ib'm."

1679.—"..... Daughter of Thomas Pinder, Esq., by Anne his wife, was Buiried the seaven and Twentieth day of Aprill Anno D'ni 1679."

The Christian name in this entry and several other entries are torn.

1680.—"Katherine, the daughter of Edward Tegin and Margaret his wife, was Baptised the 23th day of Aprill 1681" (*sic*).

The return for the parish was duly made for 1681.

1682.—"Joh'es filius Edward Tegin et Margaret vxoris ejus baptizat' fuit 24<sup>o</sup> 7bris."

"Elizabeth' Salisbury sepult' fuit 4<sup>o</sup> Febr'ij" (1682-3).

1683.—"Meredith Jones, late Curat' of Nerquis, was buried the 14th day of August."

1684.—"Ambrosius filius Pierce Wynne et Marie vxor' ejus Baptizat' fuit quart' die Dec' A'o sup'."

There are no returns for the years 1685 and 1686.

1687.—“Petrus Foulkes de Cadwgan Gener' conjunct' fuit Matrimonio Marthæ Goodman spinster trigessimio die Decembris Anno supradict' (1687) Concessa licentia.”

“Ed'r'us Griffith Curat' ib'm” sent in the returns for the year 1688 in 1689, and a transcript for the year 1689 was duly made in the spring of 1690.

What was originally a township and chapelry in the parish of Mold, but is now known as the parish of St. Mary, TRYDDIN, was formerly known as Treythin or Treyddin. Its Register transcripts are missing for the years 1662 to 1665; but the entries for 1666 appear, to some extent, in the 1667 return.

1667.—“Matrimonioru' 1666-7; Kadwalader ap Edward de Llanarmon et Maria Thomas de Treythin matrimon' coniuncta fuit decimo die Maij 1666.”

There are no Rolls for the years 1668 and 1669.

1670.—“Jane v<sup>z</sup> Robert, the wief of John Bithell John ap Ellis, was buried the 8th day of March Anno dom'i 1670.”

I examined the return for 1671, but made no extracts.

1672.—“Jane v<sup>z</sup> Thomas, wief of John Bithell ap John Wynne, was buried the first day of July Anno Dom'i 1672.”

1673.—“John Bithell ap John Wynne was buried the last day of Januarij Anno dom'i 1673.”

1674.—“Gwen Williams, the wief of Mordecai Platt, was buried the 5th day of Aprill 1674.

“Anne v<sup>z</sup> Richard of Queen Hope, was buried the xxiiijth day of Aprill 1675.”

There is no Tryddin transcript for 1675, but several events occurring in that year are entered in the previous Roll.

1676.—“Matrimonioru' 1677. Humffrey Lewis and Anne Williams his wief, both of Treythin, were married the 16th day of Aprill 1677.”

1677.—“Edward Pyers of Treythin vechan, and Gwen Price of Treythin vawr, were married the 16th day of October 1677.”

1678.—“Barbara Williams, daughter of William ap Euan Price, was buried y<sup>e</sup> 6th day of May '79.”

1679.—“Kathering Hughes, wief of Rob't d'd ap Powell, was buried the 19th day of May 1679.”

1680.—“Thomas Benett, sonne of Ezekiel Benett, and Kathering his wief, was baptized the 13th day of Januarij 1680.”

1681.—“Elizabeth v'ch Jo'n ap Ithell, wief of Rees Jones, was buried the 21th day of January 1681” (*i.e.*, 1681-2).

1682.—“Matrimoniorum. Robert Price of Nerquis, and Elinor v<sup>z</sup> Robert of Treythin, were married the 2th day of ffebruary 1682” (1682-3).

1683.—For this year the entries for the “Township of Treythin” are signed by

“William Powell Cle' de Treythin.  
Carew Gruffith } Wardens.”  
John Griffith }

1684.—“Margaret v<sup>z</sup> John ap Ithell, daughter of John Bithell John ap Ellis, was buried y<sup>e</sup> first day of July 1684.”

1685.—“John Bithell John ap Ellis was buried the 8th day of Nouember '85” (*having survived his wife nearly fifteen years, and his daughter sixteen months*).

This return is attested by “William Powell Curate de Treythin.”

1687.—“Matrimoniorum 1688. John Daudid Thomas and Anne Jones his wief were maried the 28th day of Aprill 1688.”

The entries are certified by “William Powll Cle' of Treythin.”

1688.—“William ap Euan Price was buried the 20th day of March '88” (1688-9).

1689.—“John Griffith and Jane v<sup>z</sup> William, his wief, were married the 6th day of Aprill Anno Domini 1690.”

“Rob't Jones & ffrancis Evans, Wardens”, attest the transcript.

As I have pointed out in a former article on HOPE (V), that parish contains a hamlet and a township called respectively “Estyn” and “Hope Owen”, and I have since found that those names have each, at times, been used to designate the parish itself. “Eastyn or Hope”,



"Eastyn in Queen Hope", "Estyn in Queen Hope", and "Estyn al's Queen Hope", were other names used in the seventeenth century for the same parish.

The earliest Hope Register transcript now preserved in the St. Asaph Registry is dated 1662.

"Johannes filius Johannis Lloyd de Bearbrooke gener' Bapt' 28<sup>o</sup> Octobris 1662.

"Lucia Jones vxor Henrici Jones vicarii de Eastyn sepeliebatur 7<sup>o</sup> Decembris 1662."

These entries are included in the annual return signed by "Henricus Jones vic' ibid', Rice Johnes, Griffith Jones, William David Rob't, and Roger Decca."

1663.—"Maria filia Davyd John Davyd de uwchmynydd Baptizata fuit primo die Maii 1663.

"Elizeus et fulco gemellj filij ffulconis Rutter Bapt' 28<sup>o</sup> Octobris."

These entries are included in the annual return signed by "Henricus Jones, Vicarius de Eastyn, Rice Edwards, David Tho: Rice, Edward Hughes, and Ellis John Lewis."

These Parish Register returns are usually signed merely by the incumbent or his curate, and sometimes by one of the two churchwardens, either alone or in conjunction with the clergyman; but it is a most unusual experience to find, as in the case of the Hope returns, as many as five signatures vouching for the transcript.

1664.—According to an index in the Diocesan Registry there were transcripts from some of the parishes in the Deanery of Bromfield sent to the Bishop during this year, but they had all apparently been lost since 1860.

1665.—"Davyd filius Johannis Trevor et Mariæ vx' Bapt' 10<sup>o</sup> die Decembris.

"Johannes Decca et Margareta u'ch D'd matr'io in Copulabantur 16<sup>o</sup> febr' (1666)."

These entries are included in the annual return



signed by "Henry Jones cler', John Lloyd, Roger Parry, and John Hughes, wardens."

1666.—"Anna filia ffalconis Rutter 27<sup>o</sup> Octobris (Bapt):."

The return signed by "Henry Jones cler' Vic', John Davys, John Hughes, Richard Gruffith, and Thomas Davyd, Churchwardens."

There are no existing returns for Hope parish for the years 1667 to 1670 inclusive, but there is one for 1671, and another for 1673.

1672.—"John fil' Edward' Jones de Shordley (bap:) 29 (Septembris)."

"Elizabeth' fil' Mary Hughes de Shordley p' quendam Gruffith ap Richard de Caernarvon vl'i assent' (bap:) 5 (Novembris)."

"Mary fil' ffoulke Rutter de Rhanberfedd (bap:) 15 (Martij)."

1674.—"Nomina Conjugatorum Anno D'ni 1674. Richard Jones de Treiddyn & Tabitha Jones de Hope Owen 18 Decembris."

The Rolls for 1675 and 1676 are lost; but there is a transcript for the following year, partly undecipherable, and a mutilated one for 1678, containing the following:

"Evan Bithell de Hope Owen et Ellin Roger de Shordley Conjugati fuere 17 Novembr' 1678."

I made no extracts from the 1679 Roll.

1680.—"Jana Tegin de Hope Owen (bur.) 4 Maij.

"Gulielmus Tegin de Hope Owen (bur.) 23 Septembris."

1681.—"Hieronymus Thomas de Estyn (bur.) 25 Septembris."

1682.—"Nuptiæ Celebratæ fuerunt inter Robertum Williams et Janam Æther 28 Decembris."

1683.—"Ithel fil' Fulki Rutter de Rhanberfedd (bap.) 25 die mensis Martij.

"Nuptiæ celebratæ fuerunt inter Joh'n' Shurlook & Elizabetham Prichard 25 Augusti."

No return for the following year (1684).

1685.—"Jana Cawley de Shordley (bur.) 19 idem (M'tij = March)."

Attested by Michael Jones, Vicar of Eastyn.

There are no transcripts for 1686, 1688, and 1689.

1687.—"Elizabeth, y<sup>e</sup> wife of George Hope, Esqre., was buried 3 January."

THE INSCRIBED AND ORNAMENTED CROSS-  
SHAFT AT BISCOVEY, ST. BLAZEY,  
CORNWALL.

BY ARTHUR G. LANGDON, ESQ.

IN describing the locality of places in Cornwall, one is met by a difficulty which, perhaps, may not be generally known or understood outside the county, viz., that the parish and its chief town have, with few exceptions, the same name, and the latter is in distinction called the "church-town". In fuller explanation of this it may be stated that the locality of the church-town simply means the village or town in which the church stands. On this point the Cornish folks are very particular; for instance, supposing a visitor is somewhere near St. Blazey church-town, and meeting a rustic asks, "How far is it to St. Blazey?" the reply is, "Youm (you are) in St. Blazey." "Well then", you say, "how far to the church?" "Aw, the church-town iss, well about a two mile."

The next difficulty to meet is what is meant by the name of a place, whether it be a village, hamlet, estate, farm, or what not. In some cases it may be an estate, the name of which is applied generally to the whole; or to a farm, if there be one on it: they are both called by the same name.

Now with regard to the Biscovey Stone, this is on the Biscovey estate, on which is a farm; but around the cross has sprung up a small village called St. Blazey Gate, which is really the place where the cross-shaft stands; so that to find it, the best way is to inquire for this place instead of Biscovey.

It is to be hoped that these few preliminary remarks will assist the reader should he be St. Blazey way in search of the Stone.

Dr. Borlase<sup>1</sup> gives the following account of this shaft :  
 " In the parish of St. Blazey stands a high and slender stone, 7 ft. 6 in. by 18 in. by 8 in. It is a very singular monument, inscribed on both sides ; the inscription not to be read from the top downwards, but horizontally, as Doniert, and therefore less ancient than those that go before. There is such a mixture of the Saxon writing in the letters a, r, s, but especially the first, that I think it must be more modern than the year 900. It is the only one of these ancient monuments

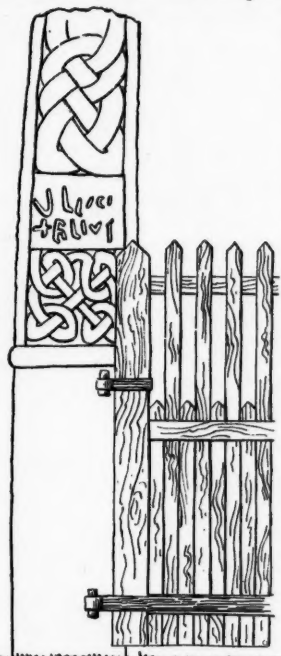
which has the Saxon a, so that it can scarce be less than fifty years below Doniert.

" I find Enruron among the names of the Welsh nobility (*Car. Langarv.*, p. 183); but there is reason to conjecture that Alruron was the same name as Aldroen (or Auldran, as in *Car. Lang.*, edit. Lond., p. 2), of which name I find a King of Armorica of British descent, the fourth from Corran Merodac; and possibly this monument might be erected to the memory of some one call'd Aldroen, but in a rough and ignorant age pronounc'd Alrorn, and as ignorantly written Alruron.

" In a little meadow adjoining to the place where this stone now stands, many human bones have been found, and I suspect that this cross may

have been removed (from) thence."

St. Blazey parish is situated in the Deanery of St.



Inscribed Stone at Biscovey,  
 shewing use as gate-post.

<sup>1</sup> Borlase, *Antiquities of Cornwall* (1754), p. 363.

Austell, the church-town of which is four miles north-east of St. Austell, and half a mile north of Par Railway Station. Biscovey estate is a mile and a quarter south-west of St. Blazey, and one mile west of Par Station.

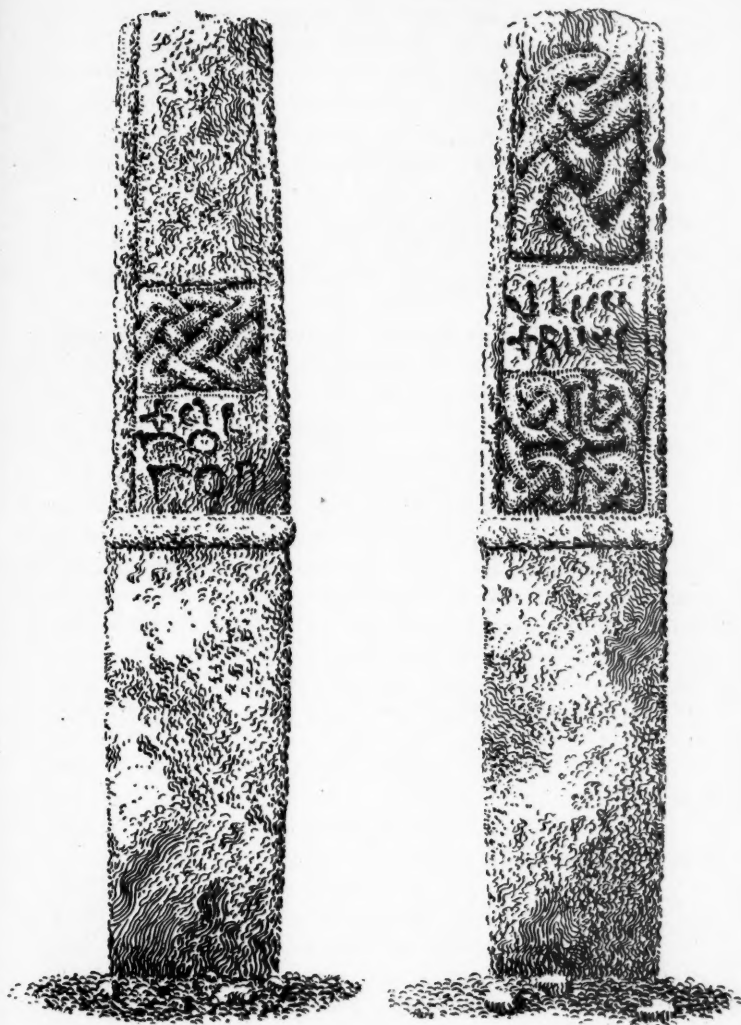
The shaft stands on the south side of the road leading from St. Blazey to St. Austell, at a small village called St. Blazey Gate, a short distance north of Biscovey Farm House. It is now, and, indeed, has been for many years past, in use as a gate-post, as shown in the accompanying sketch. The lugs or iron hooks for supporting the gate are fixed into the back of the shaft, but fortunately in that part of the stone where no ornament exists.

It is melancholy to reflect that no nobler office than that of an ordinary gate-post can be found for a Christian monument, the ornamental detail and inscriptions upon which show that it must have been executed by a skilled workman, and erected in honour of some person of considerable importance; and it is most surprising that no lover of Cornish antiquities has yet rescued and placed it in a position of safety. But this only supplies one more illustration of the apathy and want of interest shown in Cornwall towards its many priceless relics.

As a further proof of this deplorable apathy, it may be stated that, to the author's own knowledge, more than one ancient inscribed stone has been, within the last few years, recut, or trimmed square, to form a "neat"



Left Side.



Front.

Back.

Inscribed Stone at Biscovey.  
Scale, one-sixteenth natural size.

gate-post; thereby, of course, obliterating the inscription. And although the threatened danger was perfectly well known at the time by antiquaries in the district, no determined effort was made to prevent this mutilation.

The damage which the Biscovey Stone has so far sustained is the fracture at the top of the shaft, caused in all probability by a fall. No doubt the shaft was once surmounted by a cross-head of some kind, there having been once a mortice in the top, which unfortunately is now missing, along with some inches of the uppermost part of the shaft.

The very curious shape of the monument is in itself sufficient to attract the notice of an ordinary passer-by. It is much wider in the middle than either at the top or the bottom, the additional width being produced by the exaggerated entasis. The shaft is encircled in the middle of its height by a flat and rounded band; the portion above it has beaded angles, and contains the inscription and ornament, whilst that below is quite plain. This is a feature which occurs on the partly square and partly cylindrical pillars which are common in Staffordshire and Derbyshire; the one at Leek being, perhaps, the best known. In the present case the band is  $3\frac{1}{2}$  in. wide, and has a projection of about 1 in. The dimensions of the shaft are: height, 7 ft. 8 in.; width, at the bottom, 1 ft. 4 in.; in the middle, exclusive of the band, 1 ft. 6 in.; and at the top, 1 ft. 3 in. Thickness, 8 in.

The ornament and inscriptions, which are quite distinct, are as follow:—

*Front.*—This is divided into three panels of uneven depth, the upper being by far the longest; but it has no ornament remaining upon it. The middle panel is the shortest, and contains a knot formed by two flat oval rings placed crosswise, combined with a lozenge-shaped ring, all interlaced; or it may be otherwise looked upon as a short piece of six-cord plaitwork. Its

horizontal position, however, seems to suggest that the former idea rather than the latter was intended.

The lower panel, immediately above the band, is inscribed in minuscules, and contains one name preceded by a cross, written horizontally in three lines :

✠ al
ro
ron

*Left Side.*—Above the band is a small panel containing a short piece of four-cord plaitwork. Beyond, and separated from the panel first mentioned by a horizontal band running into that on either angle, are some curious and undefinable marks; but above this the ornament, if any existed, is now too much defaced for identification.

*Back.*—This is also divided into three panels, which are approximately of the same relative proportions as those on the front. The upper one is filled with four-cord, broken plaitwork; but the termination of the pattern at the top is missing, with that portion of the shaft, which has been broken off. The middle panel contains a continuation of the inscription on the front, and is also in minuscules, written in two horizontal lines, the last word preceded by a cross.

VLLICI

✠ filiuf

So that the whole legend reads

✠ alroron Ullici ✠ filiuf

The lower panel is decorated with an interlaced pattern formed by two right-handed spiral knots in double row, terminated at the bottom by two Stafford knots. It will be observed that the combination produces a cross between the bands of the ornament.

*Right Side.*—No remains of ornament.

With regard to the ornament and inscriptions, both



seem to indicate that the monument is of a transitional type between the early rude pillar-stone and the later highly ornamented crosses.

The formula of the inscriptions is almost identical with that found on the rude pillar-stones, whilst the minuscule shape of most of the letters, and the placing of the inscription in horizontal lines in a small panel, are characteristic of the inscribed and ornamented crosses.

Another remarkable peculiarity is the large amount of the stone which is left entirely devoid of ornament, the lower half being quite plain. The designer appears to have set out the ornament in the lower portion of the back in rather a careless fashion, as he has not left room to finish the pattern properly at the top; consequently there is an awkward bend in the cords forming the two spiral knots, and the bands which pass through the loop have loose ends which do not join up to anything. In fact, it looks as if he had intended to cover the whole of this portion of the shaft with the pattern already described, and then changed his mind, and inserted the latter part of the inscription where the pattern should have been continued, or at least finished off.

In the upper panel the plaitwork is rather coarsely designed, and the breadth of the bands is quite out of proportion with those in the lower panel. On the other hand, the panels of interlaced work on the front have none of the defects we have pointed out in the remainder of the ornament.

Although the letters in the inscriptions are a good deal worn, they are still quite distinct; and their somewhat unsightly appearance may, perhaps, be attributed to the want of education on the part of the carver. Notwithstanding the fact that the letters are chiefly of the minuscule shape, they have none of that exquisite beauty of form which is so marked a characteristic of the style of letter in the Hiberno-Saxon MSS. of this period.



Perhaps the rudeness of most of the sculpture in Cornwall may be due to the intractable nature of the almost only available material for making crosses, as, with very few exceptions, they are all made of various kinds of granite, that chosen for the Biscovey monument being especially coarse-grained. In a few cases either white or blue *Elvan* has been used, the result being that, after centuries of exposure, the inscriptions or ornament upon them are in an infinitely better state of preservation than those found on the granite monuments. Examples may be quoted at Trevena, Tintagel, the lately discovered Ogam stone at Lewannick, and the inscribed stone in the church tower at St. Cubert. Another more durable stone, for this purpose, than granite is *Pentewan*, of which the beautiful cross at Lanherne is made.

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## Reviews and Notices of Books.

THE ELUCIDIARIUM AND OTHER TRACTS, IN WELSH, FROM "LLYVYR AGKYR LLANDEWIVREVI", A.D. 1346. Edited by J. MORRIS JONES, M.A., and JOHN RHYS, M.A. Oxford: Clarendon Press (*Anecdota Oxoniensia Series*). Price, £1 1s.

THIS long-announced work has at last been issued, and its handsome appearance will go far to allay any dissatisfaction that may have been caused by the unconscionable delay. The volume is a reproduction of Jesus College MS. 119, known as the *Llyfr yr Ancr*, which was written in the year 1346. It consists of a translation (whether from the French or the Latin Professor Rhys is uncertain) of a popular mediæval religious treatise, in dialogue form, called *Elucidarium*, and a number of short pieces which were, no doubt, read as homilies in the parish churches. There are also two brief Lives of St. David and St. Beuno; and the whole presents, as Professor Rhys remarks, a pretty fair sample of the theological *pabulum* of the Welsh in the fourteenth century.

The transcription seems to have been done with the most perfect accuracy, and every endeavour has been made to set forth the peculiarities of the MS. The various devices employed by Mr. Gwengogvryn Evans in his text of the *Mabinogion* have been adopted by Mr. Morris Jones, though it may be doubted whether the MS. is of such intrinsic importance as to call for the immense care and patience that what is known as a diplomatic reproduction imposes. The minute differences of space between one word and another, the most trifling peculiarity in the formation of various letters, are sought to be set forth as though they contained some occult meaning, though they are no more than the irregularities that are to be found in all handwritings, whether mediæval or modern. The volume was written by a careless and somewhat ignorant scribe, so that with all his endeavours, Mr. Jones has to admit that he has found it physically impossible to represent all its idiosyncrasies; and had he been less careful to characterise even those he has noticed, we do not know that we should have lost anything that was really worthy of being typographically delineated.

It seems ungracious to criticise any feature of a work of this kind because it is too complete; we do so only because we think that a portion of the time and patience that must necessarily have been devoted to this striving after absolute perfection in comparatively trifling details might have been devoted with advantage to the more weighty as well as more difficult matter of elucidating the text by notes drawn from every department of research. Notes are, indeed, appended; but they are almost wholly philological, as are also the introductory remarks of Mr. Morris Jones. These are all most excellent and valuable, and throw such a flood of light upon the

linguistic peculiarities of not only the MS. in question, but of Welsh mediæval literature in general, that we can but regret Mr. Jones did not extend his examination of this difficult subject. As the man who, of all living Welshmen, is most capably equipped for such a task, we hope he will take it in hand.

Of the present work he says: "The greatest value of the text to the grammarian lies in the light it throws upon the effect upon literary Welsh of translation from Latin. One point in illustration of this may be noticed. It is a universal rule in colloquial Welsh, that the verb is always, except when preceded by *na*, used in the third person singular, unless the subject is a personal pronoun expressed or implied. Thus, *daethant* or *daethant hwy*, 'they came'; but *daeth y dynion*, 'the men came'; *y dynion a ddaeth*, '(it was) the men that came'. This rule is faithfully observed in the oldest poetry; cf. Aneurin's *Gwyr a aeth Gatraeth gan wawr*. The use of the third person plural in such cases was early introduced into written Welsh, several instances of it occurring in the *Mabinogion*. There can be very little doubt that this is due to the rule of Latin grammar, 'that the verb must agree with its subject in number and person'. Our scribe, writing unconsciously his own speech, uses the third person singular in such cases; when consciously translating, he writes the plural."

The Lives of Saints David and Beuno add nothing to those already printed, but they contain a few interesting forms of place-names which Mr. Morris Jones has not endeavoured to identify. Where, for instance, is Bedd Yscolan, mentioned in the Life of St. David? And what is the modern equivalent of Litoninanecan? We should have been glad had some measure of that patience which has been lavished upon spacings been bestowed upon such points as these.

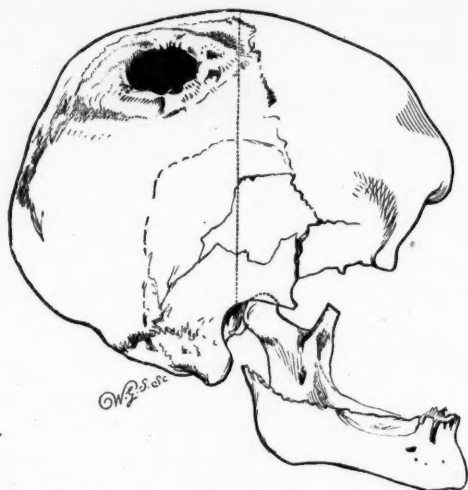
A little research would probably have discovered something about the Gruffudd ap Llywelyn for whom the work was written by his friend, the anchorite of Llanddewi Brefi, and, peradventure, even of the recluse himself. It is somewhat strange to hear of one who had retired into seclusion undertaking the considerable task of copying, and it may be translating, a long MS. Perhaps we may be permitted to regard him as the last of a long line of scribes that were connected with the ancient College of St. David.

The three "Englynion", beginning "Meir edrych arnaf", which the Editor states have been written upon p. 77A of the MS. by a later hand than that of the original scribe, are a portion of a "Cywydd" addressed by Iolo Goch to the Virgin.

It remains only to mention that the book has been produced in the perfect manner of the Oxford University Press, and that it contains two excellent collotype facsimiles. Its production has not been heralded with the self-gratulatory trumpetings that have preceded the appearance of some recent Welsh works; but it may safely be said to mark a higher level of editorial scholarship than any volume of Welsh texts yet issued.

## Archaeological Notes and Queries.

**PERFORATED HUMAN SKULL AT VALLE CRUCIS ABBEY.**—Amongst the relics preserved at the residence of the custodian of Valle Crucis Abbey is the remarkable skull here illustrated, to the scale of one-third natural size. The entire skeleton was found, some years ago, beneath the wall which separates the two chapels in the south transept. The custodian of the Abbey states that the skeleton belonged to a benefactor of the Abbey, and that the interment was made in the south chapel, known as Madoc's Chapel. In this interment, as in other interments at Valle Crucis, vertical stones were placed on



Skull found in the Founder's Chapel, Valle Crucis Abbey.

either side of the face, and over these a small horizontal stone was laid, to prevent earth and stones from coming into actual contact with the face. Owing to this mode of interment, the Valle Crucis skulls are tolerably well preserved; but, as in so many other cases with old skulls, the face-bones have generally fallen in, and the thinner parts of the temporal bones have crumbled into dust.

The thigh and shin-bones belonging to the perforated skull are preserved at the Abbey. The extreme length of the thigh, or femur, is 1 ft. 7 $\frac{1}{4}$  in. This shows the height of the original owner to have been 5 ft. 10 $\frac{7}{8}$  in. The obliteration of the sutures in the skull, and

the condition of the lower jaw, from which the teeth had fallen out, and the sockets become absorbed during life, show that the owner of the skull, at the time of his death, was an old man. The skull measures  $7\frac{7}{8}$  in. by  $5\frac{1}{8}$  in., or 100 by 72. It is, therefore, distinctly brachycephalic.

The orifice in the skull is situated on the right parietal bone, and very near the sagittal, and not far from the coronal suture. The diameter of the orifice is  $1\frac{1}{4}$  in. That the original owner of the skull lived for a long time with this very large hole in the side of his skull is proved by the smooth bony growth on the circumference of the orifice.

From the condition of the bone for some distance round the orifice, I do not consider the opening to be due to trepanning, for the relief of the brain, in old times, but rather to the effect of disease or serious accident. The bone for some distance round the orifice (as shown in the illustration) is in an abnormal condition, brought about by inflammation and disease. Such inflammation of the bone, with the subsequent effort of nature to produce a new bony growth to cover the open space, might be brought about by some very serious injury during life, in which the skull was broken, and one large piece entirely removed by the surgeons of old. I do not, however, think the orifice originated from injury, but rather from disease (syphilitic necrosis), in which the bone became inflamed, and ultimately mortified and died.

WORTHINGTON G. SMITH.

Dunstable.

QUEEN FOUND IN LLANDYSSILIO PARISH, PEMBROKESHIRE.—I beg to forward you a few lines respecting a peculiar stone that is in my possession, and that is, as I think, of considerable antiquity. It is a small millstone, 12 ins. in diameter, and 6 ins. thick; and has a small round hole through its centre, of about 3 ins. across, and slanting somewhat towards one side. There are also on one side two holes, 4 ins. deep, running towards the same point (*i.e.*, apparently, so as to meet), which I think were intended to secure the handle, and to turn it. The back was rounded, as I understand; but a piece has been broken off, together with a portion of the hole that was at the side. It is concave, the concavity running towards the centre hole. It is of hard, grey granite.

It was found, about fifteen years ago, during ploughing on the farm of Clyngwyn, in the parish of Llandyssilio, Pembrokeshire, by Mr. Simon John, the landowner. This gentleman had two querns in his possession, the other having been found in a little dell near his house, but it is not so perfect as the one belonging to me. One has been lost, but Mr. Simon John's son has promised it to me should he again come across it.

I believe this millstone to be of great antiquity, inasmuch as that querns have disappeared from the land for centuries. It is probably as ancient as the Roman period, for we hear of these articles before

the Christian era. Who can say how late they were in use in Britain? I shall be happy to show the stone to any antiquary who may be interested in it, or I will send you a drawing of it. The stone was found near the Druidical remains on the farm of Llwyn-yrbol, as to which I wrote to Prof. Rhys in March last.

As Editor of the *Arch. Camb.* you may be able to make use of this communication.

Lan' Refailwen, Clynderwen, R.S.O.,  
Pemb. 22 Jan. 1894.

THOMAS EVANS.

THE TOWER OF ST. MARY'S CHURCH, BRECON.—St. Mary's Church, at Brecon, was originally a small Norman church with a priest's dwelling attached. It was enlarged in Perpendicular times, when a handsome tower of old red sandstone was added at the west end. Leland describes it as "a mightie great chapel with a large Tour for Belles, of hard ston costely squared, with the expenses of a thousand Poundes." Forty years ago the body of the Church was "restored", when the priest's house and every vestige of the Norman structure was swept away, save only one pillar, which the architect, under much pressure, was induced to spare.

Recently it was alleged that the tower wanted repair, a committee was appointed, subscriptions invited, and an architect called in. He reported that the tower was in all essentials very sound; but that some stones might be decayed, and others on the tables of the angle-buttresses wanted resetting. It was ultimately arranged that scaffolding should be erected, so that a detailed examination might be made. Thereupon contractors were put into possession, without any contract being signed, and they at once began to erect scaffolding, cutting putlog-holes 6 in. square in the sound stones, at a rate which would have required nearly four hundred of such holes to get to the top. The Vicar and Committee were appealed to, and they expressed their regret; but they could do no more than write to the architect. This was done; but the hole-cutting went on. Thereupon a local F.S.A. brought the matter before the High Court, asking an *ex parte* injunction. This Mr. Justice North, on the 9th July, refused, considering the apparent delay in applying did not justify this course; but he gave leave to serve short notice of motion for the 11th. Fortunately the applicant was able to serve the Vicar and Churchwardens and the contractors on the 10th. For a time the contractor maintained that the putlog-holes were essential, and the architect made no sign; but ultimately finding that if the work was to proceed, it could only be by their agreeing to discontinue their damaging methods, they instructed their solicitor to appear on the 11th, and submit to an injunction restraining them from cutting further holes, and to payment of costs.

There seemed some doubt in his Lordship's mind as to his jurisdiction; but on being referred by counsel to the case of *Batten v.*

Gedge (41, C. D., 517), showing that the Chancery Court ought to be auxiliary to the Ecclesiastical Court in stopping any act in the nature of waste (the Ecclesiastical Court having no power of interfering by injunction), this doubt was removed. It was abundantly proved, and, indeed, admitted by the Vicar and Churchwardens, that the damage was great, and it was shown to be unnecessary; but there can be no doubt that, before ten days had expired, the tower would have been permanently pock-marked, the architect not interfering. The body of the church was practically destroyed by the former restoration; the tower has so far escaped, but narrowly.

J. R. COBB.

THE CARVED BOSSES OF WOOD NOW ATTACHED TO THE OLD OAK SCREEN IN THE PRIORY CHURCH, BRECON.—In looking at these quaint wood-carvings, which are not without their symbolical meaning, as their various designs proclaim, we observe that there must have been something higher and purer in the minds of the mediæval designers of churches than our modern architects can lay claim to. Many of our present day adorners, although they carve natural foliage almost perfectly, and beautifully imitate the conventional foliage of the past, lack knowledge of its true meaning, and merely execute work to order in the thirteenth or fourteenth century styles.

The remains of Edgar's palace, about two miles from Glastonbury, at a place still known as Edgarley, consisting of a pelican and two wolves' heads, now attached to a modern house,—the last symbols referring to Edgar's tax upon the Welsh people for the extirpation of wolves, show how the ancients threw meaning into rough blocks of wood and stone.

Thus can we read a true history in those old bosses in the Priory Church. They originally were fixed at the intersections of the beams over the chancel. Above the altar (fig. 1) were the vine-leaves representing the Sacrament of the Lord's Supper. Then followed (fig. 2) the triple leaves representing the Trinity, with their three leaves in one,—a leaf which seems to have been adopted by the Benedictine monks. The Franciscan monks seem to have adopted, to represent the Trinity, the fleur-de-lis, of which a good specimen is to be seen in the April Number (1893) of the *Archæologia Cambrensis*,—seal of the Abbey of the Austin Canons of Sonnebeka, in the diocese of Ypres; the Virgin Mary holding in her right hand the fleur-de-lis, meaning the Three Persons in one Godhead. I may mention further, that on her head is the crown of virginity. Our sepulchral monuments, during the fifteenth and sixteenth centuries, were greatly adorned by the fleur-de-lis on each arm of the cross, which gave such a beautiful meaning to the Atonement.

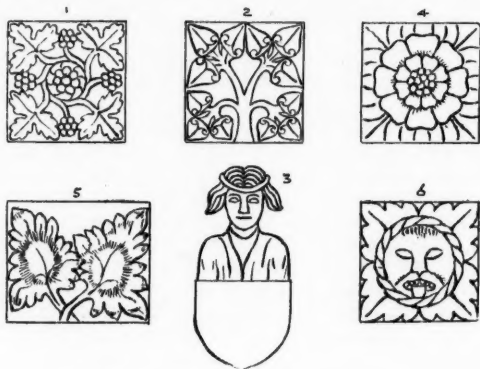
Then followed fig. 3, representing Saints, "intercessors at the throne of God."



I am informed that there was one boss different from the rest, with a figure upon it; but whether it represented the patron Saint, St. John, or an angel, I cannot determine.

I may here mention that these bosses were sold at the time of the restoration of the church, but were repurchased by Mr. A. George, Churchwarden, with the exception of a few that are still missing.

Then followed the white roses representing the House of York (fig. 4).



Carved Bosses of Roof of Brecon Priory.

Next came the monk-leaves (fig. 5), telling us of their handiwork. This leaf is round in the centre, and void of any cutting except the veins, and resembles the shaven head of a monk, the toothings of the leaves resembling the hair.

Fig. 6 represents the sun.<sup>1</sup> It is the symbol of sovereignty, the hieroglyphic of royalty; it doth signify authority. Tertullian, in his treatise, *De Coronâ Militis*, declareth that "the Roman emperors and kings wore their crowns in form of the sun's beams, because they were as suns and flaming lights, for the whole world was led by their examples; so that suns, moons, and stars, signify in general men born to public good, and of exemplary lives among the worthy bearers." Celestial charges also denote dignity, glory, and grandeur. How appropriate to such a grand old building as the Priory Church! This boss (the sun) was placed at a distance from the other bosses, for it was fixed in the roof, over the west window of the nave.

From what has been said it would appear that they were executed in the time of Sir William Herbert, son of Sir William ap Thomas and Gwladys, daughter of Sir David Gam, who was a firm adherent of the House of York, having fought many battles against the Lancas-

<sup>1</sup> The sun was not placed in the chancel, fearing its misconception.

trians. As soon as Edward ascended the throne he was granted, for his fidelity and valour, the offices of Chief Justice and Chamberlain of South Wales, and other dignified offices. He also had a grant of the Stewardship and Lordship of Brecknock Castles, of Humphrey Duke of Buckingham. He was afterwards created Earl of Pembroke.

Owing to this eventful career of Sir William Herbert, and the success of the House of York, he evidently restored the chancel, and probably built the nave in 1456, the monks doing their share of the work by carving those historic bosses. "The system of hieroglyphic symbols was adopted in every mysterious institution for the purpose of concealing the most sublime secrets of religion from the prying curiosity of the vulgar."

Brecon.

GEO. HAY.

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At a meeting of the Caradoc and Severn Valley Field Club, held at Shrewsbury on January 17, Mr. J. G. Dyke read a paper on "Some Characteristics of Old Watling Street", as found near Church Stretton. This last summer a trench was dug  $5\frac{1}{2}$  ft. deep and 8 ft. across Watling Street, when the old Roman road was brought to light. It was found to consist of 8 in. of gravel resting on a layer of field-stones, or perhaps of the large stones raked out of the gravel, and laid down first. These were carefully placed by hand, and constitute a layer about 4 in. in thickness. They can scarcely be called a pitching or pavement, as they are not set upright, and do not bind each other. There was thus a thickness of 1 ft. of stones and gravel, thinning out to 2 or 3 in. at the sides. The curvature was about the same as a good modern road, and its extreme width about 16 ft. Mr. Dyke showed that it is a mistake to suppose that Roman roads were always paved roads. His experience of fourteen miles of Watling Street, round Stretton, showed that here it was a gravelled road, always lying high on the surface of the ground, and in some hollow places raised by embankments.

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BELL-FOUNDRY AT LLANTRISANT CHURCH, GLAMORGANSHIRE.—A curious discovery has recently been made during the restoration of Llantrisant Church, near Cardiff, which is now in progress. It consisted of the remains of a temporary bell-foundry in the basement of the tower. According to the local press, an excavation in the floor caused a fall of earth, and this disclosed a dome-shaped object which seemed built with stones, and coated on the outside with sand, strongly suggestive of the core used in casting a bell. The object measured 2 ft. 6 in. diameter at the base, and about 1 ft. 11 in. at the top, and stood about 2 ft. 3 in. high; but it had been somewhat mutilated by workmen, some years ago, when constructing a flue.

On further investigation the following were found: pieces of fire-clay and loam, which bore evident marks of foundry use; scrap-bronze from the overflow; some clinkers from the furnace; and portions of the outer casing of the loam-mould of a bell, in a good state of preservation, and as smooth, and glossy, and highly finished as in the most modern foundry. Gradually, piece by piece, the mouldings round the outside edge were found; some large enough to indicate a diameter of about 3 ft. at the mouth, showing that the bell cast there must have been very much larger than any of the present peal. Sticks of charcoal, coal, and bronze cinder, were also picked up, and the two flues of the furnace were uncovered. Fragments of the gutter used for running off the dross from the metal still remained. The fragments of the mould indicated a bell of a much more cylindrical shape than is now in vogue; and from this the reporter drew the sage conclusion that it was "altogether of the Saxon or the early Irish type"!

From the circumstance that a skeleton, lying east and west, was also found, a local antiquary descanted on its "deep significance": "Is it that of some ancient Cymro who long ago dearly loved the sweet music of the bells, and directed that his remains should be entombed beneath the spot from which their music was frequently wafted on the wings of the breeze for miles around?"

Subsequent investigation brought to light the mould of another bell; and a plaster-cast being taken from what remained of it, revealed another fact,—it was the identical mould from which one of the present peal was cast. The bells of this peal were cast by Rudhall of Gloucester in 1718, and there is no doubt that these moulds were contemporary with them. So it seems reasonable enough to think that had plaster been run into what remained of the first mould, it would have been found to coincide with another bell of the existing peal. However, the circumstance is of considerable interest, and it would be interesting to know of other examples of bells cast on the spot where they were hung.—*The Antiquary*.

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CARVED OAK CHEST IN BEDWELLY CHURCH, MONMOUTHSHIRE.—Mr. G. E. Halliday, architect, of The Hermitage, Llandaff, has kindly forwarded a photograph of a remarkable carved oak chest in Bedwelly Church, Monmouthshire, which is here reproduced. The chest has been painted brown, and some of the carved portions have disappeared, namely the central panel of the front, for which a door composed of two plain yellow pine-boards has been substituted, and the right side not visible in the illustration. A cornice originally ran round the top, and a small bit of it remains on the left side. The four panels of the front are decorated with some very elaborate and beautiful tracery. Those on the side contain some of the emblems of the Passion; the upper one, the five wounds of Our Lord; and the lower one, the nails, hammer, pincers, spear, and

sponge, used for the Crucifixion. The chest is 3 ft. 11 in. long, by 1 ft. 7 in. wide, by 2 ft. 11 in. high.

Those members of the Cambrian Archæological Association who attended the Cowbridge Meeting in 1888 will at once recognise the marked resemblance which the chest at Bedwellty bears to the one seen at Coity in Glamorganshire (see *Arch. Camb.*, 5th Ser., vol. v, p. 371). In both, the front and sides are divided into square panels, some containing flamboyant tracery, and others the emblems of the Passion. The Coity chest has a top like the roof of a house; but as it seems to have been restored at some period, it is difficult to say whether this was part of the original design.



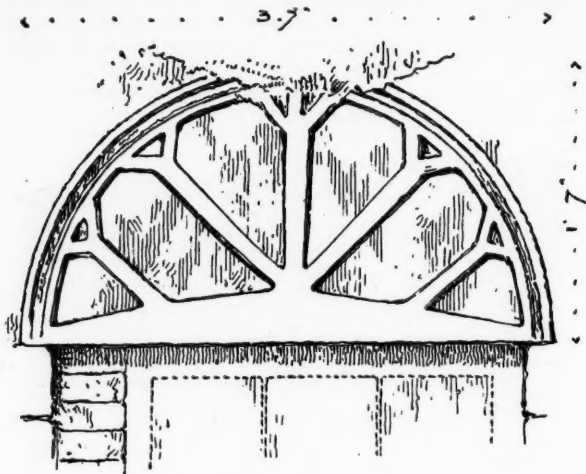
Carved Oak Chest in Bedwellty Church, Monmouthshire.

Church chests of the shape described are exceedingly rare, and it would be interesting to know whether there are any other specimens in existence.

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ANCIENT CARVED STONE AT LLANWENSANT FARM, GLAMORGANSHIRE.—Mr. T. H. Thomas, R.C.A., one of the Local Secretaries for Glamorganshire, sends a sketch of an ancient carved stone at Llanwensant Farm, near Peterston-by-Ely, the existence of which was

made known to him by "Morien". The stone now forms the lintel of an opening, the jambs of which may be ancient. A modern sash-window, with brickwork on each side, has been inserted in the opening. The lower edge of the stone is about 6 ft. 6 in. from the ground. It is trimmed artificially into a semicircular



Carved Stone at Llanwensant.

shape, and has every appearance of being the tympanum of a Norman doorway. The length of the stone is 3 ft. 7 in., and the height, 1 ft. 7 in. The sculpture consists of a design suggestive of a tree branching out in three directions (one vertical, and the others sloping at an angle of 45 degrees), with two smaller trees on each side, also sloping at angles of 45 degrees. There is a tradition that Llanwensant was an ancient church, as its name suggests.

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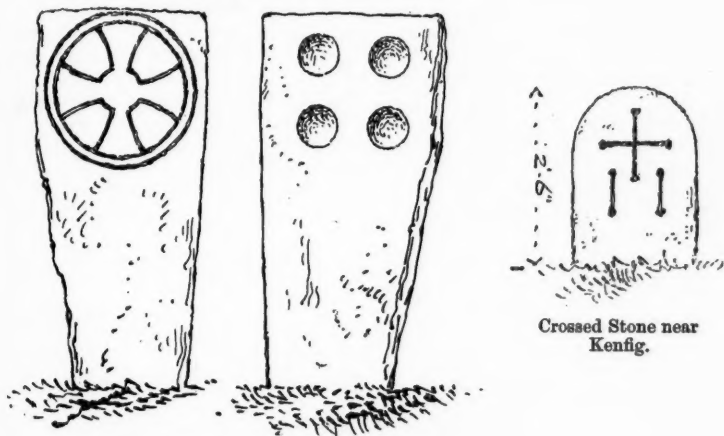
DISCOVERY OF ANCIENT REMAINS ON ELY RACE-COURSE, NEAR CARDIFF.—In the *Western Mail* for April 17th it was announced that Mr. John Storrie had discovered what he believed to be the site of a marsh-village similar to the one at Glastonbury, on the Race-course at Ely, near Cardiff.

Under the auspices of the Cardiff Naturalists' Society a fund has been raised, by means of which Mr. Storrie has been enabled to explore the site with pick and spade. He has driven a trench, 336 ft. long, through the principal mound, going down to the natural surface of the ground, except where walls or other structural remains were encountered—the foundations of a Roman villa,

which Mr. Storrie considers to be even better than the one he explored a few years ago at Llantwit Major, except for the fine tessellated pavement possessed by the latter. Flint arrow-heads and other objects of the neolithic period have been unearthed, indicating that the Roman villa was built on the site of a pre-existing ancient British settlement of some kind.

We sincerely trust that these remains will be fully explored after the most approved modern scientific methods, and that the results will be published in *The Transactions of the Cardiff Naturalists' Society*. In the meantime, if any accounts of the progress of the excavations are allowed to appear in the public journals, may we suggest that they should be prepared, or at all events edited, by some one who has an elementary knowledge of archæology?

CROSSED STONE AT CAE YR HËN EGLWYS, GLAMORGANSHIRE.—Mr. T. H. Thomas, R.C.A., writes to say that Mr. Riley of Newcastle, near Bridgend, Glamorganshire, has noticed a slab, about 2 ft. 6 in. high, embedded in the wall of a field at Cae yr Hên Eglwys, near Bridgend, which has an early cross on both of its broad faces, as shown in the accompanying sketch.



Crossed Stone at Cae yr Hên Eglwys.

Mr. Riley has also found another stone, about the same size, with a cross upon it, between Kenfig and Pyle.

CARDIFF NATURALISTS' SOCIETY: FORMATION OF AN ARCHÆOLOGICAL SECTION.—At a meeting held in April last, at the Town Hall, Cardiff,

it was decided to form an archæological section of the Cardiff Naturalists' Society, and the following circular has since been issued :—

"Cardiff Naturalists' Society: Archæological Section.—Committee: *President*, The Rev. Canon Thompson, D.D.; *Vice-President*, Mr. William Riley; *Hon. Secretary and Hon. Treasurer*, Mr. Edwin Seward, F.R.I.B.A.

"The President, Hon. Treasurer, Hon. Secretary, and Hon. Librarian of the Cardiff Naturalists' Society; Mr. John Stuart Corbett; Mr. C. B. Fowler; Mr. T. H. Thomas, R.C.A.; Dr. C. T. Vachell; Mr. John Ward.

"Dear Sir,—A considerable portion of the work represented by our *Transactions* deals with local archæology and antiquities. This has led to discussions as to how the Society might best concentrate and extend its work in these directions, and I have been asked by the Committee to undertake the formation of a separate section for pursuing those objects more systematically.

"There are good grounds for believing that the existence of a recognised centre in Cardiff for collecting and discussing information will open greater opportunities for observing, and even for discovering, objects of archæological interest; leading also to their better appreciation and preservation. It is found that such matters have sometimes escaped attention owing to the lack of an organisation like the one now proposed, and certain local subjects of much interest may be said to await investigation by such a body as this new section of the Society. The Marquess of Bute and Lord Tredegar, amongst others, have signified their desire to become members, and the Committee cordially invite you to join the section.

"It is intended to follow the general rules adopted by the Biological Section of the Society, meeting once a month during the winter for the reading of papers and the illustration and discussion of examples.

"Visits, as may be arranged, will be made during summer months to places of possible or ascertained interest.

"Membership (at a subscription of 2s. 6d. *per annum*) will be open to all members of the Society; and an invitation to the first meeting of the Section will be sent to those who fill up, and return to me, the appended sheet (with subscription), not later than Monday next, May 28th, 1894.

"Yours very faithfully,  
"Queen's Chambers, Cardiff.

EDWIN SEWARD,  
President, 1894."

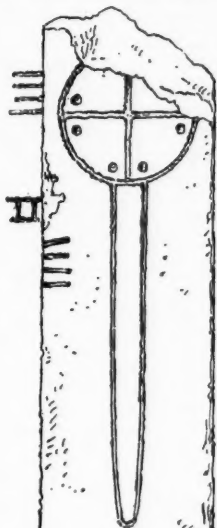
We wish this new movement every success, and hope it will lead an increasing number of persons to take an interest in investigating and preserving the national antiquities of Wales. The Cambrian Archæological Association has already done much valuable work in Glamorganshire; but so rich a field cannot be easily exhausted. The district around Cardiff should prove a good training school for



a new generation of antiquaries full of youth and vigour, who, when they arrive at maturity, will no doubt join the older Association, and help to strengthen it by an infusion of fresh blood. At the last General Meeting of the Cambrian Archæological Association, held at Carnarvon, an opinion was expressed that it would be desirable to establish a more intimate connection between the Cambrian Archæological Association and other Societies in Wales and the Marches formed for like objects; and with a view of bringing this about it was decided to elect Mr. John Ward, F.S.A., and Mr. T. H. Thomas, R.C.A., members of the executive body of the Cambrian Archæological Association; the former as representing the Cardiff Museum, and the latter the Cardiff Naturalists' Field Club.

PEN-Y-MYNNID STONE, BRECKNOCKSHIRE.—I lectured last night to the Naturalists' Society on Glamorganshire pre-Norman crosses, and the Rev. R. J. Jones, a minister of the town, told me that there was a stone with a cross of early type at Veddwhir, near Aberdare, the residence of Mrs. Edwards, whose husband (lately deceased) had brought the stone from near Ystrad Fellte, and placed it on his lawn, it having been overturned and injured where it had stood. I recognised the stone as engraved in *Lap. Wall.*, and on turning it up I find that Westwood takes his figure (Pl. 39, fig. 3) from a figure in Gough, stating (p. 70) that such a stone formerly stood at Pen-y-Mynnid, near Ystrad Fellte. I do not know whether, since Westwood's description, the stone has been rediscovered, or whether I am first to bring it again before you.

Westwood says (p. 70) that there are on the margin a few marks which may either have been Ogams, or possibly represented the letters I V L. I enclose a rough sketch, generally correct, but without measurements. The stone may be 4 ft. 6 in. high possibly; but the base is in a "rock-work", on which it lies in a slanting position. A portion of the top has been broken off since Gough's drawing. The stone is a very solid, squared pillar of sandstone from the "Old Red", and seems to have suffered but little from the weather. The marks, which may have



Crossed Stone at Pen-y-Mynnid.

been Ogams, seem to me certainly to be so. They are very distinct; but they could only have represented a few letters on the upper left-hand side. On the left hand are a few dents looking like vowels; but there are no lines at all, so I take it they are accidental. You will note the tied lines. The front has been crushed away, but I think there is a trace of the end of a line at the end of the crushed part, as annexed (A). On the side of the stone is a character, **M**, which I took to be modern; but I could not get a good view of it as it was underneath, in the position the stone now lies in.

Cardiff. Jan. 12, 1894.

T. H. THOMAS.

P.S.—My sketch does not show the central dots shown in Westwood.

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THE INSCRIBED STONE AT CAPEL BRITHDIR, GLAMORGANSHIRE.—Owens, the antiquary, is credited with having given a translation of the inscription on the Brithdir Stone early in this century, and this appears to have been published afterwards by the Rev. J. Jenkins, D.D., Hengoed. This translation, to any one competent to read it, and who has seen the Stone himself, was a tissue of errors, the first name being given as that of Tydfil!

Some thirty years ago Thomas Stephens gave a careful translation which was inserted in the *Archæologia Cambrensis* of that year, and until lately no further reference has been made to it. Some short time ago, however, the erroneous translation was exhumed, and given in the leading daily newspapers of Wales, and led to the following correction by our Secretary for Glamorgan, which, as it contains also new material of interest, will be acceptable to readers who have not a complete set.

"The account of the curiously inscribed stone at Brithdir, and the references and translation given in *The Western Mail* on Saturday last, having aroused considerable interest, a correspondent who can be relied upon as an authority on such matters contributes a brief history of the Stone, and correct translation, from the best sources of information:—

"I remember having a consultation with Mr. Thomas Stephens in the year 1862 about this Stone, and as the translation of the Rev. J. Jenkins, D.D., Hengoed, seemed to affiliate the Stone upon the Merthyr Tydfil district, we arranged a trip, in company of Mr. Lewis of Gelligaer, and a most interesting day we had over the bold mountain ranges, along which traces of the Roman Road (called locally Heol Adam, from its antiquity) can yet be seen.

"We fortified ourselves with a good dinner at an outlying farm, and there heard what can rarely be heard now, an old farmer play a number of Welsh airs on the harp, which interested my old friend Stephens much.

"On arriving at Brithdir we clambered up to the Stone, which we found with little difficulty and having 'rubbing' materials, took

a copy, the Mayor of Gelligaer (as we call Lewis) looking on delightedly. The result of careful scrutiny was embodied by Stephens in a paper for the *Archæologia Cambrensis*; and since it has passed the critical investigation of Westwood<sup>1</sup> and of Professor Rhys, and is now preserved in the annals of the Archæological Society, and further recorded in Hübner's *Inscriptiones Britannicæ Christianæ*, it may be fairly accepted as beyond criticism. Stephens' translation of the Stone was 'Tegernacus filius Marii hic iacit'.

"Against this the Rev. H. Longueville Jones proposed to read 'Marti' instead of 'Marii'; but Stephens defended his opinion ably, and traced the name Mar in connection with several churches in Siluria, notably Mar-stow in Herefordshire, Mar-cross in Glamorganshire, and Mar-gam.

"Teyrnog, Stephens suggested, was a native of Gwent, and the same person whose name appears in an inscription at Cwmddu, near Crickhowell,—'Catacus filius Tegernacus hic iacit'. Probably, too, as Stephens hinted, in the name we have the chieftain or prince who gave the nomenclature of Tintern. Tinteyrn, in the British form, would be Din-teyrn, and the latter is an abbreviation of Teyrnos. The name, adds Stephens, occurs in this form in the Welsh Chronicles A.D. 1179,—'this year a convent was completed at Nant Teyrnnon.' The date of the inscription is the seventh century. Teyrnnon is described by Stephens as the Murat of his day, 'Teyrnnon twryf vliant' (Teyrnnon of the tufted plumes).

"Although the dissociation of the inscription from Tydfil (Merthyr Tydfil) is complete, there is yet a link established with the family of Brychan Brycheiniog. On Gellygaer Mountain there is a place still called 'Forest Gwladus', and an old ruin, 'Capel Gwladus'. Gwladus was a sister of Tydfil; was married to Gwynllw, lord of Glewysig; was the mother of Cadoc, commemorated at Crickhowell, and a relative of Teyrnnon.

"In connection with the family of Brychan, it is not generally known that Tydfil was in the habit of visiting a sister named Tanglwystl, in the neighbourhood of Troedyrhiw, Merthyr. This sister had a summer residence there, in the then beautiful valley of the Taff, and the tradition is, that upon one of her visits she was slaughtered by the barbaric invaders of the island. There are two farm-houses, called Hafod Tanglwst Isha and Ucha, which may reasonably be identified with the old residence; a bridge called Pont-y-Rhun, from a brother of Tydfil's, who fell in the attempt to save his sister.

"And now comes a suggestion which possibly may afford another link. Ynysgored is variously written. There is no trace of any weir there, and the 'Best Meadow' would scarcely be applicable. 'Ynys' is often applied to a meadow near a river, not necessarily an 'island'. From the ancient parish records, Mr. W. Jones, assistant-overseer, who has kindly investigated, suggests that the

<sup>1</sup> Prof. I. O. Westwood's *Lapidarium Walliæ*, Pt. 24.

old form of the name was "The Princess' Meadow", and taking this interpretation I propose to connect it with the history and 'martyrdom' of Tydfil.

"C. WILLIAMS, F.G.S."

WHY NO HISTORY OF WALES? (Reprinted from the *Archæological Journal*, vol. xlix, p. 402.)—Sir, as the inhabitants of the Principality seem more disposed to seek out or invent political grievances than to turn their attention to their historic shortcomings, I venture to address myself to the members of the Archæological Institute, which has always shown an intelligent interest in its Celtic neighbours, and has, I think, on two occasions crossed the Dyke of Offa, and penetrated into the less known recesses of their country. Your Cambrian rival has accumulated, in its two score and more volumes, a vast quantity of valuable matter, and the present seems a proper time to draw from these and other stores such a connected narrative as may encourage the various attempts now making to bring Wales to the front of our mixed Empire, and to justify the name of "British"; adopted, I believe, originally in compliment to our greatest, and widely extended under our best, female Sovereign.

It is now above seven centuries since Caradoc of Llancarvan gave to his fellow-countrymen a history which, with some modern editorial additions, still remains not only the best, but the only history worthy the name of the Principality. We have histories in abundance of England and Scotland, histories of Ireland, histories of Guernsey and Jersey, and even of the Isles of Man, of the Orkneys, and of Wight, but no one competent to the task has, since Caradoc, ventured upon that of Wales. It is true that the antecedents of Wales scarcely admit of what used to be called a philosophical history. Wales has never been a united state, has never possessed a capital, nor owned a representative council; has never peaceably obeyed any regular government of its own, nor any single Prince; but, nevertheless, the materials for a very interesting history, formerly scanty, are now ample. It has not much early literature, but such as it has is very valuable, and has been collected, printed, and very ably criticised; notably by Stephens of Merthyr and Skene. The light of comparative philology has been shed upon the language; much discreditable and boastful nonsense concerning its origin and connection has been swept away, and the labours of Humphry Lloyd, Prichard, Guest, and Rhys have explained the growth of its dialects, its peculiarities and inflexions, and have established its Indo-European origin in a manner leaving little to be desired. Also a living scholar, Professor Rhys, has thrown light upon that very curious inquiry into the race who inhabited and possibly colonised Wales before the arrival of the Celtic Britons. The footsteps of the Roman invader have been traced, of late years, with industry and success. The invasions and fierce advances of

the Anglo-Saxons, and their battles with the native race, have been examined and treated of in historical works of great merit, as have, though to a less extent, the establishment of the Norman lords upon the lands of the March.

Nor is this all. Under the fostering care of the Keepers of the Records a vast mass of papers relating to the proceedings of Edward I in North Wales and on the Cheshire borders have been brought to light and printed; and the records of the boundaries, privileges, and customs of the Marcher lands, whenever by minorities or escheats they fell into the hands of the Crown, and took their place with the records of the realm, have been catalogued and made accessible. The Domestic State Papers, also fully and most judiciously calendared, exhibit (especially under the Princes of the House of Tudor) a good deal of curious matter concerning the irregular administrations of the English law in Wales, and the internal and social condition of the country, and the connection of its maritime districts with the customs laws, the practices of Spanish and Moorish pirates, and the infant mercantile navy.

The study of the statutes of the realm has recently been highly recommended from an Oxford professorial chair; and this advice is peculiarly applicable to the statutes relating to Wales from the first Edward down to Elizabeth, and even later. Add to these sources of information the various local descriptions and details scattered through the pages of the *Archæologia Cambrensis*, and the result will be a prodigious mass of material; requiring, indeed, a master-hand to reduce it to order, and to combine with general views and conclusions that knowledge of details which is both an accomplishment and a snare.

There remains besides one branch of inquiry which has not yet been followed up, but which, if duly studied, will supply evidence of almost equal value to the sources above indicated, and which it is within the scope of the newly awakened Eistedfoddau to supply, and to which they will do well to direct their attention. It has been the fashion of late to throw almost unmeasured blame on the Ordnance Surveys; and, no doubt, in matters of lettering or nomenclature, though in that alone, the 25-inch Map admits of improvement; but even this remark does not apply to the 1-inch Maps. These Maps, as regards Wales, are most perfect in their kind. The mountains and hills are therein shaded with artistic effect, the streams and brooklets are traced out and laid down with extreme minuteness, and the nomenclature of the Survey (speaking still of the 1-inch scale) has been ascertained with the assistance of the best local authorities. The earthworks, judicial or civil and military, the Roman roads and stations, are followed up and identified with great care; and the parish-boundaries, usually of remote antiquity, and preserved intact (thanks to modern statute-law), have been, to the avoiding of crowding and confusion, laid down upon a separate series of Maps. Now all this has rendered not only possible, but easy, the collection of the description of evidence to which it is desired especially to call attention.

Wales has been invaded, probably in prehistoric times, but certainly at least thrice since the dawn of its history, by the Romans, Anglo-Saxons, and Normans, of which the several stages are well known, though the details of the two former are obscure. Wales has also been attacked, by the sea, from Scandinavia; but the visits of those piratical seamen have been, as in the north of Scotland, confined to the ports, bays, headlands, and islands of the southern coast, seldom extending far inland; and never, so far as is known, giving birth to settlements or colonies, though leaving ample traces of their visits. The greater invaders all advanced from England, and entered Wales on its eastern frontier, and it is therefore on that side that traces of the invasions are to be mainly looked for. The frontier is marked by the course of the river Severn, from Gloucester upwards, to its reception of the Vyrnwy, and thence by the lower Dee to the Irish Sea. The western limit of these valleys, that upon which the Celts, first as Britons, and afterwards as Welsh, made a well-maintained stand, is marked by numerous earthworks, usually large enough to accommodate a whole tribe, and found on the crest and headlands of the Cotteswold, or the ridgeway above Worcester, on the Lickey and Clent Hills, the Wrekin, Haughmond, and so on northwards; showing that a bold stand was made along the line, probably against the Romans, and certainly against the Anglo-Saxons who succeeded them. No doubt the broad and fertile valleys of both Severn and Dee were worth fighting for, though finally relinquished, when a final and more successful stand was made on the stronger ground on the Welsh side of the rivers (the actual and proper frontier of Wales), as on the Malvern ridge, Abberley, the Forest of Wyre, the Clew Hills, Wenlock Edge, and the still stronger ground west of the lower Dee and Chester.

Scattered broadcast over these elevations through the border counties of Gloucester, Hereford, Salop, Montgomery, and Chester, are encampments, high in position and irregular in outline, denoting their Celtic origin, mixed with others low in position, for the convenience of the baggage of an army; designed according to the well-known rules of castrametation, and connected by lines of road, often pitched, and carried straight across the country, and still to be recognised as Roman. Then, again, quite distinct from, though sometimes superimposed upon these, are the Anglo-Saxon earthworks, usually of a domestic character, being a mound or *burh*, table-topped, protected by a ditch, and more or less environed with enclosures, also moated, upon and within which were the dwellings (always of timber), and protected by palisades of the same material.

But besides and beyond these material remains are others more frequent, more durable, and to be recognised with more certainty, though wholly of an immaterial character. These are the place-names, so vocal to the instructed inquirer. Where British, these names are still borne by the mountains and rivers, the boundaries of tribes, and the larger divisions of the island,—the first to be given, and the last to be lost. These, as in York, or Gloucester, or



Dover, or Winchester (*Venta Belgarum*), or *Caer Went* (*Venta Silurum*), or Canterbury, or London, are of British rather than of Welsh origin, and have been preserved by being embodied in a Latin form; while others, as Bath, *Caerleon*, *Castor*, are of purely Roman origin; and others, again, as *Caertaff*, *Caermerdin*, *Caerdigan*, bear a Latin prefix combined with a British distinctive addition. In Wales proper the names are, of course, mostly in the tongue of the country; but along the borders and up the more accessible valleys are scattered, with more or less frequency, names showing that the English invaders had established themselves with something approaching to permanence; and earthworks of an Anglo-Saxon character, and villages with English names, are found mingled together along, and often beyond, the Dyke of Offa; the ecclesiastical divisions, always the older, being almost always Welsh.

There is another not less important distinction between British, Roman-British, and Anglo-Saxon or English names. These latter are seldom of tribal or military origin. They indicate private or family property, and divisions of land connected with order, self-government, and law,—the roots of a high civilisation. By close attention to these names (found in great numbers upon the Ordnance Survey) a correct notion may be formed of the extent and character of the several invasions; and nowhere is there a richer field for such inquiries than upon the border-land on either side of the Severn and the Dee, and especially along the former,—that “virgin daughter of Lochrine”, who, discreetly interrogated, will be found to possess the main characteristics of her sex.

The same inquiries, based upon the same excellent Survey, may be directed along the course of the old Roman *Via Maritima*, which, commencing at *Glevum* (or Gloucester), and receiving an important tributary, at the mouth of the Wye, from Bath, Bitton, and Abone (when as yet Bristol was not), is continued at no great distance from the sea by way of *Caerwent* and *Caerleon*, *Caerdiff*, *Bovium*, *Nidum*, and *Caermarthen*, until it is brought to an end at *Octopitarum* (or St. David’s Head). Here, in addition to the British or Welsh churches and villages, are not a few of the latter, such as *Chepstow*, *Port Skewit*, *Newport*, or *Bridgend*, of Anglo-Saxon origin; and others, again, of a different character, as the *Holms*, *Swansea*, *Wormshead*, *Skomer*, *Skokholm*, *Strumble*, and *Ramsay*, very evidently Scandinavian.

The Anglo-Saxon, and to some extent the Scandinavian names, have the interest of ancestry to the English, as the older and more frequent appellations have to the native Welsh, and both will do well to promote the proposed inquiries, without which no thorough or complete history of the Principality can ever be composed.

Neither can the contemplated historian afford to neglect a final and not unimportant wave of invasion, which, though of later date, and not materially affecting the nomenclature of the country, has left its marks upon the Marches from Gloucester to Chester, between the Dyke of Offa, the Severn, and the Dee, and especially



upon the maritime parts of Monmouth, Glamorgan, Caermarthen, and Pembroke, and even as far along the west coast as Aberystwith. The Norman tide, an advanced but solitary wavelet of which extended to Richard's Castle in the reign of the Confessor, followed close upon that of the English Conquest, when the greater lords, delighting in war, inspired by a lust of sway, and not unwilling to escape from the stern eye and iron hand of the Conqueror, established themselves upon the Marches of Wales, founded the County Palatine of Chester, gave name (a solitary instance) to the whole county of Montgomery, converted the Saxon Hereford into a Norman earldom, and a generation later (under the ill-regulated government of the Red King) established along the sea-coast five or six *quasi*-independent principalities, and combined the rich heritage of the Saxon Brictric with the weak and ill-governed territories of the effete Princes of a by no means effete people.

The footsteps of the Normans, like their characters, were firmly planted, stoutly maintained, and durable. They brought with them a sufficient number of followers to hold the plain county in something like security, and while leaving their native customs and estates to the inhabitants of the hills, they shared the plains among their own followers, retaining to some considerable extent the lower class of natives. To these new estates they gave the attributes of manors, and introduced the feudal system with all its strictness, as best suited to the newly settled provinces. Neither were they tardy nor illiberal in the foundation and endowment of monastic institutions; and finally, they constructed those castles of which the ruins remain: some constructed for the protection of the whole territory; but the much larger number, placed upon private estates, were intended mainly for the protection of the local lord and his adjacent tenantry.

The proceedings of these Lords Marchers, of the powerful Earl of Chester in the north, of those of Montgomery and Shrewsbury and Hereford in the Middle March, of the Earls Strongbow and of Gloucester, of De Braose, Marshall, and Hastings in the south and west, form a part, and a very important part, of the history of Wales, and one for which the materials in the north are ample, and in the south and west not inconsiderable, owing to the fact that these Lords also held large estates in England.

Closely connected with this part of the history is the struggle between Edward I and the Southern Marchers for the undoubted prerogatives of the Crown, the right of the reception of appeals from the Marcher Courts, and of the custody of the temporalities of the episcopal sees pending a vacancy.

These most important and truly patriotic struggles to establish the unity of the Empire to which Britain owes so much of its greatness, have scarcely been touched upon by any regular historian any more than the position and power of the Marcher Lords; subjects which find no place in Blackstone, nor in any other work upon English jurisdiction.

The extinction of these Marcher-lordships was followed, under the House of Tudor, by the establishment of the Council of Wales; and this, at its extinction under the Commonwealth, gave place, at a considerable interval, to the development of the mineral resources of the country, giving rise to a healthy industry and large wage-earning population, who, if they show occasional signs of discontent, do so, it is to be feared, from the sight of the wealth of others, and certainly not from any want of a sufficiency for themselves.

PSEUDO-WALLENSIS.

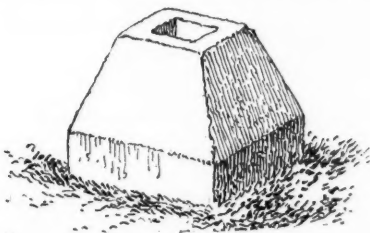
ANTIQUITIES NEAR BRIDGEND.—Within a couple of miles of Bridgend, on the side of an old road, stand, in a field, two tall maenhirs, about 20 ft. apart, and about 6 ft. high, called locally "Yr hên Eglwys". A close scrutiny of the site and the fences shows this traditional name has some foundation in fact. These maenhirs are on a circular bank very faintly traced.



Standing Stones near Bridgend.

There is another smaller stone in the hedge; and within the enclosure of the circle certain grass-grown mounds are found; also buried in the fences, a cross and several fragments of dressed Sutton stone, here and there, in fences near. The four holes on the reverse side are 4 in. diameter, and are sunk. The cross of the usual type.

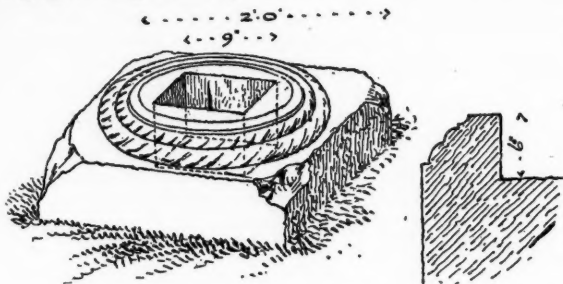
The interest of the thing lies in the fact of the church being within the circle of stones, three of which are standing, and faint mounds show where others stood. No church has ever been known here, and yet tradition retains the name; and a ruined mansion, about half a mile away, called "Llanguig Court", has crystallised the fact.



Base of Cross near Bridgend.

At the junction of a bye-road with the above, and near this old

church, is the base of a cross. There are several such bases about, all on road-angles. These are obviously of much later date; and if one might hazard a guess, they are boundary-stones of lands once belonging to Margam Abbey.

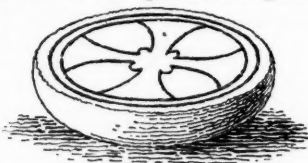


Moulded Stone Base near Bridgend.

The above is a sketch and section of a stone base on the side of the Via Julia Maritima; and on the side of the same road, 2,004 paces further on, we found another such base, almost covered up; and while digging it out with our pocket-knives, an old road-man told us he knew where two more such bases were to be found on the same line of road, but now covered with sand; and we promised to go with him some day, and dig them out.

The second base was not round at the mouldings, but octangular, and the section a little different. These must be bases of Roman miliary stones probably *in situ*; the socket in each case 9 in. square, and 6 in. deep.

The cross here shown we found in a stable-yard, is cut on half a boulder-stone, and has no appearance of ever having been attached to anything, as the under side is smooth and rounded. It looks a bit too early for a dedication-cross.



Crossed Stone near Bridgend.

Cardiff.

GEO. E. ROBINSON.

#### CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

##### ANNUAL MEETING FOR 1895.

A CORDIAL invitation has been received from the Royal Institution of Cornwall to hold the Annual Meeting for 1895 in Cornwall, which has been accepted.

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Williams, W. P., Esq.	Cae'r Onnen, Bangor

## DENBIGHSHIRE. (29).

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James, John, Esq. . . . .	St. Martin's Crescent, Haverfordwest
Laws, Edward, Esq. . . . .	Brython Place, Tenby
Lewis, Rev. Canon David, M.A. . . . .	The Vicarage, St. David's, R.S.O.
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De Winton, W. S., Esq. . . . .	Haroldston, Haverfordwest

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Sladen, Mrs. . . . .	Rhydoldog, Rhayader
Williams, Stephen William, Esq., F.S.A. . . . .	Penralley, Rhayader

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Haines, W., Esq. . . . .	Y Bryn, Abergavenny

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Davies, James, Esq. . . . .	Gwynva, Broomy Hill, Hereford
Dovaston, J., Esq. . . . .	West Felton, Oswestry
Drinkwater, Rev. C. H., M.A. . . . .	St. George's Vicarage, Shrewsbury
Grey-Edwards, Rev. A. H. . . . .	St. Martin's Vicarage, Chester

Leighton, Stanley, Esq., M.A., M.P., F.S.A. . . . .	Sweeney Hall, Oswestry
Morris, The Rev. Canon Rupert H., D.D. . . . .	Eccleston, Chester
Owen, Rev. Elias, M.A., F.S.A. . . . .	Llanbyludwell Vicarage, Oswestry
Penson, Mrs. . . . .	Dinam, Ludlow
Pilley, Walter, Esq. . . . .	Eigne Street, Hereford
Temple, Rev. R., M.A. . . . .	Ewhurst Rectory, Guildford
Woodall, Edward, Esq. . . . .	Wingthorpe, Oswestry
Wynne Ffoulkes, M.A., His Honour Judge . . . . .	Old Northgate House, Chester

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### CORRESPONDING SOCIETIES.

- The Society of Antiquaries, Burlington House, London  
The Society of Antiquaries of Scotland, Queen Street Museum, Edinburgh  
The Royal Society of Antiquaries, Ireland (c/o R. H. Cochrane, Esq., F.S.A., Rathgar, Dublin)  
The British Archæological Association, 32, Sackville Street, W.  
The Archæological Institute of Great Britain and Ireland, Oxford Mansion, Oxford Street, W.  
The Royal Society of Northern Antiquaries, Copenhagen  
The Royal Institution of Cornwall, Truro  
The Cambridge Antiquarian Society, Cambridge  
The Bristol and Gloucestershire Archæological Society (c/o Rev. W. Bazeley, The Museum, Gloucester)  
The Chester Archæological and Historical Society (c/o I. E. Ewen, Esq., Grosvenor Museum, Chester)  
The Shropshire Archæological and Natural History Society (c/o F. Goyne, Esq., Shrewsbury)  
The Cumberland and Westmorland Antiquarian Society, Kendal  
The Society of Antiquaries of Newcastle-on-Tyne (R. Blair, Esq., F.S.A., Sec.)  
La Société d'Archéologie de Bruxelles, Rue des Palais, 63, Bruxelles  
The Smithsonian Institution, Washington, D. C., U.S.A.  
The Library, Bureau of Ethnology, Washington, D.C., U.S.A.
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All Members residing in South Wales and Monmouthshire are requested to forward their subscriptions to the Rev. CHARLES CHIDLOW, M.A., Caio Vicarage, Llanwrda, R.S.O., South Wales. All other Members to the Rev. R. TREVOR OWEN, Llangedwyn, Oswestry.

As it is not impossible that omissions or errors may exist in the above list, corrections will be thankfully received by the General Secretaries.

The Annual Subscription is *One Guinea*, payable in advance on the first day of the year.

Members wishing to retire must give six months' notice previous to the first day of the following year, at the same time paying up all arrears.

[P.T.O.]



## L A W S

OF THE

## Cambrian Archaeological Association.

ESTABLISHED 1846,

*In order to Examine, Preserve, and Illustrate the Ancient Monuments and Remains of the History, Language, Manners, Customs, and Arts of Wales and the Marches.*

## CONSTITUTION.

1. The Association shall consist of Subscribing, Corresponding, and Honorary Members, of whom the Honorary Members must not be British subjects.

## ADMISSION.

2. New members may be enrolled by the Chairman of the Committee, or by either of the General Secretaries; but their *election* is not complete until it shall have been confirmed by a General Meeting of the Association.

## GOVERNMENT.

3. The Government of the Association is vested in a Committee consisting of a President, Vice-Presidents, a Treasurer, a Chairman of Committee, the General and Local Secretaries, and not less than twelve, nor more than fifteen, ordinary subscribing members, three of whom shall retire annually according to seniority.

## ELECTION.

4. The Vice-Presidents shall be chosen for life, or as long as they remain members of the Association. The President and all other officers shall be chosen for one year, but shall be re-eligible. The officers and new members of Committee shall be elected at the Annual General Meeting. The Committee shall recommend candidates; but it shall be open to any subscribing member to propose other candidates, and to demand a poll. All officers and members of the Committee shall be chosen from the subscribing members.

## THE CHAIR.

5. At all meetings of the Committee the chair shall be taken by the President, or, in his absence, by the Chairman of the Committee.

## CHAIRMAN OF THE COMMITTEE.

6. The Chairman of the Committee shall superintend the business of the Association during the intervals between the Annual Meetings; and he shall have power, with the concurrence of one of the General Secretaries, to authorise proceedings not specially provided for by the laws. A report of his proceedings shall be laid before the Committee for their approval at the Annual General Meeting.

## EDITORIAL SUB-COMMITTEE.

7. There shall be an Editorial Sub-Committee, consisting of at least three members, who shall superintend the publications of the Association, and shall report their proceedings annually to the Committee.

## SUBSCRIPTION.

8. All Subscribing Members shall pay one guinea in advance, on the 1st of January in each year, to the Treasurer or his banker (or to either of the General Secretaries).

## WITHDRAWAL.

9. Members wishing to withdraw from the Association must give six months' notice to one of the General Secretaries, and must pay all arrears of subscriptions.

## PUBLICATIONS.

10. All Subscribing and Honorary Members shall be entitled to receive all the publications of the Association issued after their election (except any special publication issued under its auspices), together with a ticket giving free admission to the Annual Meeting.

## SECRETARIES.

11. The Secretaries shall forward, once a month, all subscriptions received by them to the Treasurer.

## TREASURER.

12. The accounts of the Treasurer shall be made up annually, to December 31st; and as soon afterwards as may be convenient, they shall be audited by two subscribing members of the Association, to be appointed at the Annual General Meeting. A balance-sheet of the said accounts, certified by the Auditors, shall be printed and issued to the members.

## BILLS.

13. The funds of the Association shall be deposited in a bank in the name of the Treasurer of the Association for the time being; and all bills due from the Association shall be countersigned by one of the General Secretaries, or by the Chairman of the Committee, before they are paid by the Treasurer.

## COMMITTEE-MEETING.

14. The Committee shall meet at least once a year for the purpose of nominating officers, framing rules for the government of the Association, and transacting any other business that may be brought before it.

## GENERAL MEETING.

15. A General Meeting shall be held annually for the transaction of the business of the Association, of which due notice shall be given to the members by one of the General Secretaries.

## SPECIAL MEETING.

16. The Chairman of the Committee, with the concurrence of one of the General Secretaries, shall have power to call a Special Meeting, of which at least three weeks' notice shall be given to each member by one of the General Secretaries.

## QUORUM.

17. At all meetings of the Committee five shall form a quorum.

## CHAIRMAN.

18. At the Annual Meeting the President, or, in his absence, one of the Vice-Presidents, or the Chairman of the Committee, shall take the chair; or, in their absence, the Committee may appoint a chairman.

## CASTING VOTE.

19. At all meetings of the Association or its Committee, the Chairman shall have an independent as well as a casting vote.

## REPORT.

20. The Treasurer and other officers shall report their proceedings to the General Committee for approval, and the General Committee shall report to the Annual General Meeting of Subscribing Members.

## TICKETS.

21. At the Annual Meeting, tickets admitting to excursions, exhibitions, and evening meetings, shall be issued to Subscribing and Honorary Members gratuitously, and to corresponding Members at such rates as may be fixed by the officers.

## ANNUAL MEETING.

22. The superintendence of the arrangements for the Annual Meeting shall be under the direction of one of the General Secretaries in conjunction with one of the Local Secretaries of the Association for the district, and a Local Committee to be approved of by such General Secretary.

## LOCAL EXPENSES.

23. All funds subscribed towards the local expenses of an Annual Meeting shall be paid to the joint account of the General Secretary acting for that Meeting and a Local Secretary; and the Association shall not be liable for any expense incurred without the sanction of such General Secretary.

## AUDIT OF LOCAL EXPENSES.

24. The accounts of each Annual Meeting shall be audited by the Chairman of the Local Committee, and the balance of receipts and expenses on each occasion be received, or paid, by the Treasurer of the Association, such audited accounts being sent to him as soon after the meeting as possible.

## ALTERATIONS IN THE RULES.

25. Any Subscribing Member may propose alterations in the Rules of the Association; but such alteration must be notified to one of the General Secretaries at least one month before the Annual Meeting, and he shall lay it before the Committee; and if approved by the Committee, it shall be submitted for confirmation at the next Meeting.

(Signed) C. C. BABINGTON,  
*Chairman of the Committee*

August 17th. 1876.

